which is upon "Sudden Death, whether to be desired or feared," will serve as an indication of the contents.—*Bookseller*.

Rather Remarkable.—The "Lessons" from the Holy Scriptures, as well as some not from them, authorized to be read in "churches," are all prescribed beforehand, no other being allowed. Some of these are called "Gospels." That for August 24, this year, is the 19th chapter of Luke. We fear *some* of our clergy will stammer when they get to the 46th verse.

GENERAL.

The Atlantic Telegraph.—Government has agreed to make a new survey of the bed of the ocean, with a view to carry out this great means of communication.

Postage Stamps.—It appears that this system is fast becoming universal. There are now about 1,200 varieties of stamps used in the world.

Telegraph Lines.—It has been proposed that Government buy up and work all these lines to their own post offices at a cheap rate.

Paraffin Matches—a better name than "Lucifer"—will, it is said, soon supersede all others, being safe and free from offensive smell.

Blind and Deaf.—In England there are about 20,000 blind, or one in a thousand; and nearly the same number deaf and dumb.

Past and Present.—This summer a man died at Downton whose father lived in three centuries—born in 1698, he died in 1801.

"What's in a Name?" is a puzzling question, but what's in many, is worse. The new-born babe of the Queen of Spain is said to have *one hundred and twenty-four!*

Taxes upon Drinking.—The finance accounts show that in the financial year 1861-62 the tax upon spirits produced £12,267,600, upon wine, £1,104,476, upon malt and hops, £6,191,126, making £19,563,231 in all. Another £1,000,000 may be added for the licence duties upon those who manufacture or sell spirits, wine, and beer. On tea, coffee, chicory, cocoa, and chocolate the taxation of the year amounted to £5,993,262. Considerably more than a third of the public income was derived from taxation upon beverages.

REVIEW OF THE PAST MONTH.

Saturday, July 26th.

At Home.—The Queen, accompanied by the Prince of Wales, has again departed for her favourite residence at Balmoral. Her Majesty was present at the marriage of her beloved daughter, the Princess Alice, to the Prince of Hesse Darmstadt, in the drawing-room at Osborne House, on July 1.—Parliament is hastening to close its labours, but have not thought it right to dissolve until they have passed an Act in aid of the distress in Lancashire.—Dr. Lushington has given judgment on the case of two of the writers in the "Essays and Reviews;" but the articles of accusation have to be re-formed, and, it may be that they will be re-argued before him; after that, the sentence of expulsion is expected.—The International Exhibition continues to attract an average crowd of more than 50,000 visitors on the "shilling days.—After nearly daily rain and high winds we now entertain the hope of settled fine weather.—In addition to the action of Parliament, liberal subscriptions have been commenced both in London and Lancashire for the relief of the unemployed work-people.

Abroad.—The intelligence from America is important. It appears that the Confederates, aware of the superiority of their forces, attacked the Federals before Richmond, and after several days hard fighting, resulting in the most horrid carnage on both sides, drove them back to the banks of the James River, where the Federals took up a strong position, under the protection of their gun-boats. Other reports, not yet confirmed, of the reverses of the Federals in the West, are in circulation. The Governors of the Northern States have advised the President to call out 300,000 more men at a high bounty. This has been done, but the greatest alarm prevails in the North. If this paragraph should meet the eye of any of our friends in that country, we caution them against supposing that the insulting and vexatious language of our *Times* newspaper expresses the views and feelings of the English people.—The reports that mischief is again brewing in Northern India appear to be groundless; but the stand made by the Taeping rebels against the French and English forces at Shanghai, in China, excites apprehension; and troops have been sent for from India to aid them.—Garibaldi is said to have abused the French Emperor in "good set terms" at Palermo, in Sicily, and fears are entertained that he will engage in a rash attempt on Rome.—The unsettled state of Austria is giving new hope to the Hungarians, and it is reported that the people are on the eve of rising, the disturbances in Russia and Poland being favourable to such a movement.—Turkey is prosecuting a sharp conflict with the rebellious mountaineers in a part of its European provinces.—Russia and Prussia have at length recognized the new Kingdom of Italy.

Marriages.

June 11, at the baptist chapel, Haslingden, by the Rev. P. Prout, Mr. John Parkinson, to Miss C. M. Garrett, both of Higher-Booths; and, June 14, Mr. James Whittaker, to Miss Mary Pilling, of Haslingden Grove.

June 17th, at the baptist chapel, Guiting, Gloucestershire, by the Rev. A. W. Heritage, Mr. G. Cook, to Mrs. E. Mitchell.

June 18, at the baptist chapel, Saffron Walden, by the Rev. W. A. Gillson, the Rev. J. Mostyn, of Braintree, to Sarah, only daughter of the late Mr. P. Cowell, of Saffron Walden.

June 24th, at the baptist chapel, Wotton-under-Edge, by the Rev. Thomas Francis, Mr. George Thomas, to Miss Mary Foxwell.

June 25th, at the baptist chapel Moor-lane, by the Rev. W. B. Birt, Mr. Joseph Barnes Taylor, of Haliwell, to Miss Betsy Hargreaves, of Bolton.

June 25th, at the new baptist chapel, Devizes, by the Rev. S. S. Pugh, James Waylen, Esq., of Etchilhampton, Wilts, to Sarah Tomkins, second daughter of George Washington Anstie, Esq., of Parkdale, Devizes.

June 28th, at the Sunnyside baptist chapel, by the Rev. A. Nichols, Mr. James Pickup, of Reedsholme, to Miss Mary Branes, Newchurch.

July 1st, at Archdeacon Lane chapel, Leicester, by the father of the bride, Mr. T. H. Kirby, to Lucy, third daughter of the Rev. T. Stevenson.

July 1st, at Castle Hill Chapel, Northampton, by the Rev. J. T. Brown, Mr. John Green, of Doncaster, to Miss Cleaver, of Guilsborough.

At the baptist chapel, Swaffham, Norfolk, by the Rev. W. Woods, W. Halstead, Esq., of Burnley, to Mary, daughter of the late George John Gooch, Esq., Pentney, Norfolk.

Deaths.

June 3, at Highgate, London, T. Walters, Esq., late of Picton Place, Swansea, in the 82nd year of his age, a member of the baptist denomination for upwards of sixty years, and a deacon fifty-eight years, and for the last thirty-five years the senior deacon of Mount Pleasant Church, Swansea.

June 17, in her 50th year, Hannah, wife of the Rev. Jonas Smith, baptist minister, Bacup.

June 18th, at Bedford, after an illness of five months, Ann, widow of the late Rev. B. B. Dexter, baptist missionary in Jamaica. Her end was peace.

June 20th, suddenly, at Notgrove, near Northleach, Jane, wife of Mr. Harris, aged 59. Deceased had been a consistent member of the baptist church, Naunton, for twenty-one years.

June 23, suddenly, at Stanley, St. Leonard's, aged 56, Mr. J. J. Trotman, many years an esteemed deacon of the baptist church, Old King Street, Bristol. "The memory of the just is blessed."

June 24th, at Romsey, Hampshire, Mrs. Sarah Smith, mother of the Rev. J. Denham Smith, of Dublin, in the 84th year of her age. She maintained a holy, consistent profession as a christian through the course of more than half-a-century, having joined the Abbey church in the year 1807.

June 24, at Hammersmith, Mrs. Mary Ann Smith, widow of the late Richard Smith, Esq., of Stoke Newington, and youngest daughter of Dr. Adam Clarke, in her 66th year.

June 25, at his father's residence, near Haverfordwest, the Rev. Thos. Rees, late pastor of the baptist church, Newtown, Montgomeryshire, aged 29.

June 27th, at Hull, aged 53, Ruth, eldest daughter of the late Rev. Abraham Berry, formerly baptist minister at Bishop Burton, near Beverley.

July 6th, at Bushy, Herts, Mary Wills, widow of the late Rev. Alexander Wills, of Ashley, and mother of the Rev. F. Wills, and S. Wills, D.D., in the 93rd year of her age. She had been a consistent believer in Jesus Christ seventy-six years, and retained the use of all her faculties until the last. Her end was perfect peace.

Three eminent dissenting (Independent) ministers have lately been called up by their Master to receive the reward of long and faithful service—John Burnett, the zealous advocate of liberty in all its forms—Dr. Leifchild, the eloquent preacher, and George Clayton the faithful pastor. These had all reached a good old age, having served their Lord more than half a century.

YOUTH'S MISCELLANY.

"MY SON, GIVE ME THINE HEART."

THESE, my young reader, are the words of thy Lord and Saviour. "Yes," perhaps you say, "I know they are, and I wish I could. I wish I could say 'I have salvation; through God's unspeakable mercy I am saved.'" Many are concerned about their souls, they know the simple facts of the Gospel, they wish to come to Christ, but they say, How; how can I come? Dear young reader, are you such an inquirer? we want to help you if we can to come to Jesus, for it is only Him you require. Listen, then. The word of the Lord to those who believe in Jesus is—"My son, give me thine heart." Are you prepared to make this whole-hearted surrender? To yield yourself and all you are and have, in the strength of his grace, to your God and Saviour? This sacrifice is most reasonable, and it is required. If you are willing thus to yield yourself by entire consecration to the Lord, come at once. Give him thine heart, give him thyself, make this surrender, or thy faith is, and ever will be, a dead faith; but with such sacrifices God is well pleased. Thus we become to him a sweet savour of Christ; through him, most holy, most acceptable. God says so, and we have only to believe it, and rejoice in our acceptance through his beloved Son.

And the sacrifice is to be a living, or, as Dr. Clarke has it, "a continual sacrifice." As this is the way to throw ourselves into the arms of Jesus, so it is the way to keep there. "As ye have received Christ Jesus the Lord, so walk ye in him." Have I indeed yielded my heart to God? Am I making any reserve? Do I keep back any part of the Lord's property? Is there any secret idol in my heart? If I can say, Lord, thou knowest all things, thou knowest I love thee more than all—here afresh I yield my whole self and all I have to thee, which is my most reasonable service—then the blood of Jesus cleanseth afresh my acceptable and accepted offering. To the soul that continues to live in the spirit of sacrifice, the veracity of the immutable Jehovah is pledged. It is thus that the blessing is obtained and retained by faith in the glorious atonement of Jesus, and firm reliance on the indubitable Word of God. As Rutherford said, "Would to God all faint-hearted soldiers of Christ would look again to Jesus and his love, and when they look, I would have them look again and again." Try well your godliness, and examine what it is you love in Christ; if you love only the sunny side of Christ and would have only summer weather, your profession will play you a slip, and the well will go dry again. It is impossible that you and any idol sin can go to heaven together; those who will not part with sin do not indeed love Christ at the bottom, but only in word and show, and that will never do. Let him have the flower of your heart and your love. Set a low price on all things but Christ, on all that will not comfort you at his appearing.

What we all want is to come, and to keep on coming, out of self into Christ, to give away self to Christ, to have our deepest, strongest love on Christ, and self under our feet; and hard as this is to flesh and blood—impossible as it is to fallen nature, "with God all things are possible," and his grace is sufficient for the weakest. Let us study to know Christ better, then we must needs delight in him, and delighting in him all the rest easily follows. The heart devoted to Christ just lives upon him in this threefold way—by believing, by yielding, by loving. Consider this. Away with apathy and coldness with our Christ before us. Oh! the sin of doubting him; of not loving him; of withholding anything from him.

"Christ all my hope and glory,
  My Light most sweet and fair,
The ship wherein he saileth
  Is scatheless everywhere.
In him I dare be joyful
  As a hero in this war;
The judgment of the sinner
  Affrighteth me no more."

PERSECUTION FOR CHRIST'S SAKE.

SUFFERING FOR CHRIST'S SAKE has not yet ceased in the world. Here in free England our young people can, amidst the congratulations of kind friends, profess their love to Jesus. But it is not so in popish Spain or pagan India. Here are two instances of suffering *for* Christ in our day.

Matamoros, a prisoner "for the testimony of Jesus Christ" in Spain, writes:—

"It is true, my physical strength declines rapidly. I do not know whether I shall succumb in this prison or in the galleys; but if this should not be, and I should regain my liberty, I know that I shall not recover my health—it is gone for ever. Yet I can assure you most sincerely, that I am very happy—supremely happy—in my sufferings, for the sake of the sweet name of Jesus: and I cannot imagine greater happiness than that of having part in the sufferings of Christ. These sufferings do not bow me down; on the contrary, they form the most beautiful part of my christian joy. My health is declining fast; but even if death should be near—very near—I would meet it with joy—with great joy in Jesus; I should be happy and say with the Apostle, 'For me to live is Christ, and to die is gain.' . . . Christ, that He might give us life, suffered the chastisement of the guilty sinner. My eyes are fixed upon Golgotha, and when I see that for my love to Jesus I have to undergo the cruel sufferings of a criminal—when I see that on my humble person is vented greater hatred than on those criminals who spread terror and blood among whole families—I render infinite thanks to the Lord, that He has granted me, not only the happiness of believing in Him, but also of suffering for Him."

"Nadan is a member of a wealthy family in Tinnevelly, India. All his relations had united against him, and his wife and mother were among the warmest opponents of the new religion. He was attacked with small-pox, and for a day or two was insensible. His parents being persuaded that the illness was a judgment upon him for having forsaken his religion, took the opportunity to cover him with holy ashes and to offer for his recovery a sacrifice to their ancestral divinity. Christianity, they said, had killed their son. When the news of his illness got abroad, prayer was offered for him continually, and many hastened to see him, if possible, and to strengthen him by their sympathy. By God's blessing he got round in a few days, and when he found what his relations had been doing, he rubbed off the ashes with which they had daubed him, and declared his resolution to live and die for Christ. This is only another illustration of the fiery ordeal of domestic persecution and difficulty commonly endured by the young converts of India."

WE SHALL KNOW EACH OTHER THERE!

When we hear the music ringing
Through the bright celestial dome,
When the angel voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care,
In the land of light and glory,
Shall we know each other there?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends who greet us
In the glorious spirit land?
Shall we see their kind eyes shining
On us as in days of yore?
Shall we feel their dear arms twining
Fondly round us as before?

Yes, my earth-worn soul rejoices,
And my weary heart grows light,
For the blessed angel voices,
And the angel faces bright
That shall welcome us in heaven,
Are the loved of long ago;
And to them 'tis surely given
Thus their mortal friends to know.

O! ye weary ones and tost ones,
Droop not, faint not by the way;
Ye shall join the loved and lost ones
In the land of perfect day.
Harp-strings, touched by angel fingers,
Murmur in my raptured ear;
Evermore their sweet tone lingers,
We shall know each other there!

THOUGHTS OF "HERE" AND "THERE."

"Finest days will soon be past,
Brightest suns will set at last."
Soon is finished man's career,
Soon is lost all beauty here,
But the beauty of the soul
Striving for a heavenly goal.
All on earth but short remains,
Lost are all the miser's gains,
Lost the bookworm's laboured learning,
Lost the poor man's hard saved earning,
Lost the rich man's hoarded treasure,
Lost *all* wealth that man can measure!
But the truth God's words contain,
Fast for ever shall remain.
Study carefully that word,
Let it be in candour heard;
In our path of toil and strife,
Let it guide us all our life.
When we reach our wanderings' close,
May we sink to calm repose,
Sleeping on the Saviour's breast,
Where no foe shall break our rest;
There we shall with angels meet,
Join their praises pure and sweet,
Sound the carol forth so clear,
All the hosts of heaven may hear,
Saints on earth shall catch the song,
Swell the chorus loud and long,
Giving glory to HIS name,
Who forever is the same,
And with a kind father's care,
Answers every honest prayer,
Or accepts the weakest praise,
That his children here may raise.

W. J.

THE

BAPTIST REPORTER.

SEPTEMBER, 1862.

ANNUAL MEETINGS OF THE GENERAL BAPTISTS—1862.

The Yearly Aggregate Assembly of the representatives of the churches of this section of the baptist body is held by rotation in the various districts where those churches are chiefly found. This year Yorkshire was the district, and Halifax was the place of meeting. Through the kind attention of the Railway Company, passengers from the Midland counties were forwarded by the quick trains at the lowest charge. This arrangement induced a greater number than usual to avail themselves of an opportunity for visiting their warm-hearted brethren in Yorkshire, and many reached Halifax at four o'clock on Monday afternoon, June 23rd.

It was just seventy years since the Yearly Meetings were held in this town, in the old chapel on Haley Hill, which for many years afterwards was considered too small to accommodate the increasing numbers of representatives. But the handsome new chapel recently erected in North Parade, affording every convenience for the visitors, it was agreed again to visit the town which was the scene of the early labours of Dan Taylor, the founder of the Connexion.

At seven o'clock a devotional meeting was held in the body of the chapel. Brother Kenney presided, and twelve brethren engaged in prayer. The orderly mode of conducting this service deserves notice—two verses of a hymn were sung between the prayers offered by two brethren, one of whom engaged after the other. The prayers were brief, and directed to the object desired—the blessing of God on the coming services, by infusing into the hearts of his servants the spirit of wisdom, peace, and unity. This prelude to the proceedings gave cheerful hope of a happy season of intercourse among the assembled brethren, which suffered no disappointment.

Here it may be stated that the pastor of the church, brother Ingham, in consequence of feeble health, having resigned, in order to engage in a less laborious sphere, the church had invited Mr. C. H. Clark, from the college at Chilwell, to succeed him.

On Tuesday morning, therefore, Mr. Clark, as minister of the place, presided until ten o'clock, when the Rev. J. C. Pike, of Leicester, the appointed chairman, delivered an appropriate address, having reference chiefly to the great event which took place two hundred years ago in the hasty and cruel ejection of about two thousand pious and faithful men from their position as ministers in the English Established Church. Mr. P., in conclusion, observed:—

"Coming down to later times, an interesting coincidence may be mentioned in connection with the town and neighbourhood where we are to-day assembled. It is just one hundred years since a young man, then twenty-four years of age, of intrepid temperament and good natural abilities, who had been actively engaged among the Methodists, withdrew from that body. In September, 1761, he preached his first sermon at Hipperholme, not far from this town; and towards the midsummer of 1762, not approving of many things in the order and discipline of the Wesleyans, he broke off all connection with them. Careful study of the Scriptures led the young man to cherish the conviction that believers' baptism by immersion was the appointment of Christ, and the practice of his apostles. Hearing that there were some baptists at Boston, in Lincolnshire, entertaining similar sentiments to his own, he set out on foot, accompanied by a friend, in February, 1763, to visit them. They travelled on till night overtook them, when they found themselves in a field surrounded by water, and unable to discover their way. They took shelter under a hay-rick, and having commended themselves to the divine protection, they laid down and slept securely till the morning. At the close of their next day's journey they were agreeably surprised to find that there was a society of General Baptists at Gamston, in Nottinghamshire, a village but a few miles distant, and that a deacon of the church lived in the village where they were then staying. To him they immediately went, and stated their errand. The good man had probably forgotten the admonition contained Heb. xiii. 12,—'Be not forgetful,' &c.; for he received his visitors very coolly, gave very short answers to their questions, and directed them to a neighbouring public-house. The issue, however, was that in a few days the traveller was baptized in the river near Gamston, and returned on his way rejoicing. I need scarcely say that this young man was DAN TAYLOR, the first pastor of the church now assembling in this sanctuary, and one of the founders of the New Connexion. Whilst resident in this county, his efforts in preaching the gospel, founding churches, and watching over them, are described as almost incredible. After his removal to London, he seemed to be regarded as the common property of the Connexion, and scarcely a special service could be held in many of the churches without his presence.

Four beloved ministerial brethren have been removed by death since your last Association — Messrs. Wigg, of Friar Lane, Leicester; Knight, of Wolvey; Scott, of Norwich; and Kiddall, of Walker Gate, Louth. They had all for some time been nearly or quite laid aside from active service by severe bodily affliction. Only one of them had attained to threescore years and ten, so that they were not very aged men, and yet they ranked amongst the oldest of our brethren. They have met the already goodly company of our departed fathers in the realms of light. Well may we ask, 'Your fathers, where are they?' Alas! echo answers, WHERE? With one or two solitary exceptions, ALL are gone; and we, who but yesterday were playing as boys, are called to enter upon their labours and responsibilities.

The course of our remarks has led us to dwell much upon the past, not with a view to excite morbid regrets, or any feeling of dreamy melancholy in your minds, but simply that its lessons may stimulate us all to firmer resolves and greater devotedness in the service of our common Master for the future.

Fidelity to conscience and to God. Let this be still our motto and our watchword. No sluggard and no coward can long fight under such a banner. Its characters would be like burning arrows at his heart. Fidelity to *conscience* demands principle and courage. Fidelity to *God* demands untiring zeal and determination.

Fidelity in what? The glorious enterprise that God has entrusted to his church. The recovery of a lost world to Himself. The evangelization of the nations. The proclamation of the gospel to every creature. The work is one that demands constant sacrifice and self-denial, unflinching toil and unceasing prayer. Without these no man's own CONSCIENCE can acquit him, and without these GOD can never say, '*Well done.*' Thank God, we have got the right weapons! We have no experiments to make as to the comparative merits of smooth bore or rifled guns—of wooden or iron-plated ships—of Merrimac's or Monitor's. The old weapons are the best. We need no other sword than the sword of the Spirit—no other shield than the shield of faith. Let us see to it, that 'Now' we use them well."

Thanks being voted for the address, brother Mathews, of Boston, was appointed Vice-chairman, and brother Clifford, of Praed St., London, to act as assistant to brother T. Goadby, of Commercial Road East, London, the Secretary. The Association being now fully constituted proceeded at once to business, after having first expressed a cordial welcome to ministers or members of other christian churches who might desire to attend the sittings.

In the evening, at seven o'clock, the Home Missionary Meeting was held, when G. W. Stevenson, Esq., of Halifax, was requested to preside. Mr. Winks, at the request of the Committee, and in the place of the Secretary, who was prevented by illness, gave a brief statement of the proceedings of the General Committee during the past year, after which the secretaries of the district societies read their reports and financial statements, from all of which it was painfully obvious that the churches generally are not awake to the vast importance of Home Missionary efforts. Brethren Lewitt of Nottingham, Maden of Macclesfield, Beevers of Bradford, and Stevenson of Loughborough, then delivered animated appeals for the adoption of more vigorous measures. The attendance was good, and the interest displayed was cheering and hopeful.

On Wednesday, brother Jones, of Derby, preached in the morning, and brother Chamberlain, of Fleet, in the afternoon, to large and attentive congregations. Mr. J. from 2 Tim. iv. 5—8, and Mr. C. from 1 Thes. v. 2.

The Foreign Missionary Meeting was held in the evening, when the chapel was crowded. John Crossley, Esq., the mayor of the borough, had engaged to preside, but being called to London on that day, John Earp, Esq., of Melbourne, was requested to take the chair. The Secretary, Rev. J. C. Pike, read extracts from the report, and a summary of the finances for Robert Pegg, Esq., Derby, the Treasurer. The meeting was then addressed by Messrs. Hester, Clark, and Roberts, and brethren Stubbins and Brooks, the missionaries from Orissa, who in a few weeks were expected to return to India. Mr. Hester dwelt on the paramount importance of preaching Christ to the natives. Mr. Clark took a review of the past in missionary enterprise, from which he indulged cheering hope for the future. For so young a man it was a promising effort, displaying considerable power of description expressed in a felicitous spirit, and with great facility. Mr. Roberts, who has recently succeeded Mr. Mellor, at the Square (Independent) church, in a brief address congratulated the Society and its missionaries on their success. Mr. R. made no attempt at display, but there was in what he so quietly said the evidence of latent power had he deemed it necessary to exert it; but he was anxious, he said, to make way for the missionaries, who ought always to have the preference on such occasions. Messrs. Stubbins and Brooks followed, avowing their unabated attachment to the great object to which they had devoted their lives, and bidding their friends in that district farewell.

The "states and statistics" sent by the churches of the union were read at the early morning sittings before breakfast on each day. One important addition to the schedule sent previously to each church to be filled up and returned, was made for the first time this year, viz., a return of what each church had contributed to the Home Mission, the Foreign Mission, and the College. And it was pleasing to notice that, to a greater extent than under the circumstances could be expected, the returns were willingly made.

At intervals, during the sittings of Tuesday and Wednesday, incidental matters of business were taken up; but the whole of Thursday was devoted to their consideration in the prescribed order. The adjudicators reported that the prize of five pounds for a "Catechism on General Baptist Usages and Nonconformist Principles" had been awarded to the Rev. T. Goadby, B.A., of London. An edition of 3000 was then ordered to be published. After a long discussion on the propriety of having the Lord's Supper on these occasions, to meet the views of those who entertained scriptural doubts, it was at length resolved—

"1. That we recommend the church where the Association is held to invite the members and representatives of the sister churches to unite in the celebration of the Lord's Supper during the sittings of the Association. 2. That the time of the communion service be immediately after the sermon on Wednesday afternoon."

With regard to political questions affecting dissenters, it was agreed to forward a Petition to Parliament, "against the compulsory attendance at the Church of England of the children of dissenters who attend the National Day Schools." On this subject some grievous acts of clerical intolerance and tyranny in the rural districts were related. The petition was then read, and it was resolved—

"1. That the petition now read be adopted, and forwarded to both Houses of Parliament, signed by the Chairman, the Vice-chairman, and Secretary, and the Members of the Association. 2. That the presentation of the petition to the House of Lords be entrusted to the Right Hon. Lord Teynham, and of that to the House of Commons to F. Crossley, Esq., M.P. 3. That our Secretary send copies of the petition to the London and local papers. 4. That a memorial of a similar character be sent to the Council on Education; and that our churches be recommended to forward similar memorials to the same quarter through Carvell Williams, Esq. 5. That a copy of the memorial be sent to the 'Baptist Reporter' and the 'General Baptist Magazine.'"

On the subject of "Bribery at Elections" this resolution was adopted—

"That as there is reason to believe that Bribery at Parliamentary and Municipal Elections has rather increased lately than diminished, we recommend our ministers occasionally to make this misdemeanour the subject of their public reprehension."

With regard to "Our Denominational Literature," a proposal having been made to publish by subscription selections from the writings of General Baptist authors, commencing with those of Thomas Grantham, and continuing to those of the present century, together with brief biographical notices. Resolved—

1. That the gentlemen whose names are appended to the proposal—Revds. W. Underwood, Thomas Goadby, B.A., J. C. Pike, W. R. Stevenson, M.A., John C. Jones, M.A., J. Burns, D.D.; and also the Revds. J. B. Pike, J. J. Goadby, J. F. Stevenson, B.A., J. Salisbury, J. F. Winks, and J. H. Wood, be a committee (with power to add to their number) to make the proposed selections, prepare the biographical sketches, and superintend their publication. 2. That a grant from the Association Fund of a sum not exceeding £5 be given to the Committee for preliminary expenses in prospectuses and advertisements."

The College business occupied much attention, chiefly with regard to the purchase and conveyance to trustees of the new property at Chilwell. A draft of the deed was read, which, after several emendations had been made, was adopted. The reports of the Examiners were satisfactory, and it is believed that in all respects this Institution, so important and essential to the future well-being of the connexion, was never before in such a hopeful and promising condition.

With regard to the Bicentenary commemoration, each church was left to adopt its own mode of celebration, but all the churches were requested to make a collection on behalf of the College Property and Foreign Mission. The proposed new Bicentenary chapel at Lincoln was also commended to the generous aid of the churches.

The gentleman, not a minister, who had been requested to write the Annual Letter on the proposed union of General and Particular Baptists having declined to do so, the Rev. J. B. Pike, at the request of the Interim Committee, prepared and read a brief statement of reasons why the General Baptists should take no further steps in the matter. This being a subject of some interest to the whole body, we shall give the entire letter in our next. This letter was unanimously adopted, with cordial thanks to the writer.

It was further agreed that the subject of the next letter be, "Is it consistent and proper for Nonconformists to receive the assistance of Government for the purposes of secular education?"—The next Annual Meeting of the churches was appointed to be held at Broad Street chapel, Nottingham. Rev. J. C. Jones, M.A., chairman; brethren Watts, of Wisbech, and Dr. Burns, preachers.

The business having been completed before tea on Thursday, a brotherly conference was held in the evening at seven, when all the brethren present were invited to mention any modes of operation they had found successful in bringing either inquirers or the unconverted under the influence of the gospel. Many pleasing and some remarkable facts were related. This conversation, for that was its character, lasted for two hours, mingled with prayer and praise. All present, so far as we could ascertain, were not only edified but delighted; and many expressed an earnest desire that such a profitable conference should always be held in future.

It has been our privilege to attend these annual meetings for nearly forty years, and we do not recollect one at which more brotherly kindness, or more earnest zeal to promote the glory of Christ, was displayed. We record this fact with great satisfaction, for when we consider that all the representatives, whether ministers or not, meet on equal ground, and are free to speak on every subject, some might imagine that disorder and confusion must ensue. We are gratified, therefore, in being to report that, under the influence of christian love, Independence and Order can join in hand in hand.

VOLUNTARY MINISTERS AND THEIR VOLUNTARY SUPPORT.

This year we are all looking at an ecclesiastical "turning out" which took place in England two hundred years ago. Nearly twenty years ago another remarkable ecclesiastical event took place in Scotland, but that was a "coming out." The Free Church of Scotland, to which we refer, has done wonders both at home and abroad by its voluntary gifts and efforts, but like the voluntary churches of England it is not satisfied with the supply or the sustentation of its ministers. We give an extract from the speech of Dr. Guthrie, Moderator of the Assembly this year, and if any of our friends think his remarks are only applicable to the "Free Church" they are mistaken—they come nearer home. Substitute "Baptist Churches" for the "Free Church," and they hit as hard—perhaps harder.

"We (the Free Church) are only nineteen years old, and we have a revenue of nearly £300,000 a-year; and that is as much as the whole revenues of our Established Church—as much as all her ministers get. We are engaged in the experiment just now, working it out; and if we continue to do as we have done, blessed by God as we have been, I have the utmost confidence that we shall, if we do our duty to what I shall call the missionary cause abroad, and what I take free to call the 'minister cause' at home, I believe we shall work it out successfully. On these two points I intend to address the Assembly. As to the missionary cause, in which I feel the deepest interest, I must leave that, if God spare me, to the sermon with which I shall open the next General Assembly. To the latter, therefore, the minister's cause, in taking leave of you, give me liberty now fully and frankly to speak. I will speak frankly, and I'll honestly tell you the reason why. I have had it long in my head, and I have had it long on my heart. I am thankful that I am in circumstances now, by the kindness of my congregation and other things, to speak out my mind, and no low-minded man or woman can suspect me of any personal or mercenary motives in this matter. Therefore, I intend to speak, and to speak out fully and frankly in this matter. I take leave to say that the livings of our ministers are quite inadequate to their position, and to their inevitable and unavoidable outlays. I take leave very distinctly and very expressly to say that, and what is the result of that? What shall be, and what will be the result of it—but the greatest calamity that can befall the Church, far worse than persecution, and far worse than oppression? All hail to the storm, that with God's blessing and good management drives the ship on instead of driving her back. That calamity which I dread, next to the withdrawal of the Divine blessing which is the greatest of all, is, that the rising talent and genius and energy of our country should leave the Church for other professions. Dr. G. then gave one or two illustrations of the manner in which the claims of ministers were evaded, among which were the case of a weaver who advocated small stipends because the Church never had such ministers as in those days when they went about in sheep skins and goat skins, and lived in caves and holes of the earth. In reply to this Dr. G. said: If any people sympathise with this expression, I answer that I have a radical objection to caves — they create damp — and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to walk along Princes' Street with us; not in this antique dress, but in the more primitive and antiquated fashion of goat skins with the horns on! Another case is that of a lady, rustling in silk, who condoled with a poor minister's wife by saying to her, 'Your reward is above.' Such a statement, in such circumstances from silks and satins, is disgusting—it is cant, the grossest cant, and enough to make religion stink in the nostrils of the world. Would that saying make the minister's stipend pay the minister's accounts. Fancy the worthy man going to his baker or his butcher, and, instead of paying down money, turning up the whites of his eyes, saying, 'Your reward is above.' I fancy he would say, 'Oh, no, my good Sir, that will not pay the bill.'

Fathers and brethren, there are worse evils than those I have been speaking of. But that which I wished to address this House upon is this, that the result of the inadequate livings of our ministers is —I don't say it is yet, but as sure as the tide will make at Leith tomorrow; it is the law of Providence; it has never been otherwise, unless in extraordinary outpourings of the Spirit—the result will be that the rising talent and energy of our country will go away to other professions, and will leave the pulpit Now I would consider that an unspeakable calamity. I dont hold out, and I dont wish to hold out, any love to avarice. I am not wishing to tempt men into the church by riches; but my wish is that poverty should not deter them out of the church. I want to remove the barrier that at this moment stands, I don't say between the church and the higher classes, I do not say between the church and the poorer classes, but at all events between the church and the middle classes of society. How many noble, how many generous, how many large-hearted elders have we in our own church?—and I wish to know how many gentlemen in Glasgow engaged in commerce—and I wish to know how many gentlemen in Edinburgh engaged in the honourable pursuits of the law, are at this moment training sons up for the ministry? They give us their silver —I want their sons, more precious than all their silver. And why do I want their sons? I want their sons, that the pulpits of the Free Church may be filled with a fair representation of the position as well as the piety of the Free Church. No man will suspect me of undervaluing the humble classes of the people. If they do, they do me a cruel wrong. I can say for myself—though I don't wish to speak of myself—that if I have lived for one thing more than another, it has been to save and raise the very poorest of the poor. I stand for the people. I believe the lower classes of the people are, in their political and religious views, sounder, take them all in all, than any other class. Some of my most valued, and beloved and best respected friends have sprung from that class, who have been an ornament to the church and to the country; and I will say that if the Free Church loses the lower classes of the people, she loses, under God, her best support. Nobody will suspect me of doing that. Nevertheless I tell you plainly—I am speaking my mind frankly—that I think it a most important and desirable thing that the ministry of the church should present a representation of the position as well as of the piety of the church, and that there should be at least a considerable number of what we call well-born and well bred men in the church, in order to give it a tone, so to speak. There is nothing I would like worse, next to impiety in a church, than what they call genteel workers. What I desire is to see all classes in our pulpit—piety, and genius, and talent brought from every class. But at this moment let us have ministers of the middle class of the community. Why not? The elders give their silver to the church—why don't they give their sons to the ministry? They don't do it—there is the fact, account for it as you may; and it is one I wish to see removed. But why don't they do so? I have heard ministers of the Free Church, and I have heard ministers of the Established Church, say that they have so felt the keenness of their profession and the difficulties of their position, that the last profession they would rear a son to was the church. Now I don't sympathise with that. I have reared one son for the church, and I hope I will rear another son for the church, and send him abroad to fight the battles of our Lord, however hard it may be. At the same time, allow me to say, I cannot greatly blame them, because I can fancy a good man saying, 'I am at liberty to consecrate myself to Christ and poverty; but am I at liberty, in the case of that boy, who gives evidence of genius, and some promise of piety—am I at liberty to devote that boy, at an age when he is not capable of fully judging, to a life that is full of privations, when he may serve his blessed Redeemer without having to meet those privations?' That is the real question; and it is a question that keeps our intelligent and pious laymen at this moment from doing what I am anxious that they should do—I mean give their sons to the church. Now, what I want, fathers and brethren, is that this stone of offence be removed, nor let the public forget—you talk of the lucre of riches, you talk of the temptation of wealth—I say let the public remember this, that you don't get rid of the temptation to wealth by a mean and shabby stipend—nothing of the kind. A stipend of £100 or £150 is as great a temptation to a peasant's son as a stipend four times that amount is to the son of a manufacturer or a merchant, or a lawyer or a physician. You don't get rid of it, therefore. The only difference is, that you draw the whole of your clergy from the very humblest classes of the people; and I don't think that desirable. I want to see all classes in the church. And be it remembered, in proof and illustration of what I say, that in the only case recorded in Scripture where a man sought the priest's office for a piece of bread, it was a very shabby stipend that took him in—just ten shekels took him in, and a suit of clothes in the year! What I want is, as I have already said, such a provision for the ministers of our church as shall deliver them from the trials of the circumstances in which they are placed. And let me say that I think the church is bound to take care that if the people give adequate stipends, to use a commercial phrase, they should get value for their money. You understand what I mean. If you are to ask the people for large stipends, you are bound to use every means in your power to provide them with the best ministers. I will not stand here to argue for such stipends as will get in the genius and the talent as well as the piety of the country—I will not stand here to argue for such livings as will secure efficient ministers—unless the church takes the security of getting rid of inefficient ones. I think justice to the people—justice to religion—demands that on the part of the church which men would do in any other profession. I am not one of those who think no minister has ever mistaken his profession. Is it very strange if it should be so. There are merchants that mistake their profession—there are lawyers that mistake their profession—there are doctors that mistake their profession—and it must be a sort of popish miracle if no minister mistakes his profession. No man would provide more amply for ministers than I would, if they were laid aside by the hand of Providence; but if a man mistakes his profession I think that man should just betake himself to some other profession, as he would do in other circumstances. Now, fathers and brethren, allow me to suggest, before I close, some two or three things briefly, that I think may go to meet the present case. First, then, through this assembly, I would address the wealthy members of our church—'You have the remedy in your own hands. Let me tell you plainly that you are without excuse. I have seen a will whereby a father gave a larger share of his paternal estate to his son, because that son, being in the ministry, was in a profession where he would have difficulties to contend with. There is a way of meeting the difficulty. If a boy gives himself to the ministry—if a son gives himself to poverty for the cause of Christ—I say to the father, 'Give him Benjamin's mess; give him, that is, the brightest flower in your garden—a double portion—and so you will lay the ghost of poverty, and relieve your son of having a lifelong trial of difficulty and penury in his profession. Then there is another thing I would suggest to the church, and it is this—I would ask why it is that our wealthy congregations should not give their ministers livings adequate to their position, and to the expenses in which they are necessarily involved? The general evils of our church in regard to ministers' stipends will, I know, take years to mend. But what I want to know is this—where the congregations can do the thing by their own minister, why do they not do it? Will any man tell me why a man, who brings the richest gifts and the richest graces to the highest office he can be placed in, should be put in circumstances such that when he dies, and his coffin is paid for, the family have nothing left, and an appeal must be made to the generosity of the public? I admire the generosity that answers the appeal, but I would admire more the justice that rendered it unnecessary. I see that an elder in Glasgow has proposed that there should be some three or four Free Church livings in Edinburgh—some three or four Free Church livings in Glasgow, and elsewhere throughout the church—to be up to the mark of £1,000. I am not very much astonished at that. I can lay my hands on men in the church who, if they had gone to the bar, would have risen to the top of it—and not £1,000 a-year but £5,000 they would have had; and there (pointing to Dr. Candlish) is the man. . . . I have served my Master now for more than thirty years. I am grown grey in His service, but I can say, when even I saw how much richer I might have been in other professions, and when I felt the greatest hardships of my life—I can say I never regretted my choice. I have been a poor servant. I have a thousand infirmities on my head, and sins, unless washed away, on my conscience, for which I look for pardon only through the blood of Christ; but, fathers and brethren, poor servant as I have been, I'll stand up this day for my Master, and say—Christ has been a good and blessed and gracious Master to me. To Him, with confidence, fathers and brethren, I recommend you all. May there be light in your dwellings, may there be revivals in your congregations, and while the gospel of peace is on your lips, may the peace of the gospel be in all your hearts; and so to my beloved church, I say with the Indian—May her sky be without a cloud, may her council-fire never be extinguished."

Poetry.

THROUGH DEATH TO LIFE.

The star is not extinguished when it sets
Upon the dull horizon: but it goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

The river is not lost, when o'er the rock
It pours its flood into the abyss below:
Its scattered force re-gathering from the shock,
It hastens onward, with yet fuller flow.

The bright sun dies not, when the shadowing orb
Of the eclipsing moon obscures its ray:
It still is shining on; and soon to us
Will burst undimm'd into the joy of day.

The lily dies not, when both flower and leaf
Fade, and are strew'd upon the chill sad ground;
Gone down for shelter to its mother earth,
'Twill rise, re-bloom, and shed its fragrance round.

The dew drop dies not, when it leaves the flower,
And passes upward on the beam of morn:
It does but hide itself in light on high,
To its loved flower at twilight to return.

The fine gold has not perished when the flame
Seizes upon it with consuming glow:
In freshen'd splendour it comes forth anew,
To sparkle on the monarch's crowned brow.

Thus nothing dies, or only dies to live:—
Star, stream, sun, flower, the dewdrop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould.

So in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

Safely within that peaceful resting place
We place their wearied limbs; and bid the clay
Press lightly on them, till the night be past,
And the far east give note of coming day.

The day of re-appearing! how it speeds!
He who is true and faithful speaks the word,
Then shall we ever be with those we love—
Then shall we be for ever with the Lord.

The shout is heard; the archangel's voice goes forth;
The trumpet sounds; the dead awake and sing;
The living put on glory; one glad band,
They hasten up to meet their coming King.

Short death and darkness! Endless life and light!
Short dimming—endless shining, in yon sphere,
Where all is incorruptible and pure—
The joy without the pain, the smile without the tear.

Dr. Bonar.

Reviews.

Bicentenary Prize Essays.—1. *Christian Churches: the noblest form of Social Life; the Representatives of Christ on Earth; the Dwelling Places of the Holy Spirit. By Joseph Angus, D.D.* 2. *Congregational Church History from the Reformation to* 1662. *By John Waddington, D.D. London: Ward & Co.*

In introducing these excellent Shilling Pamphlets to the notice of our readers, we find that we cannot give them a better idea of their origin and merits than by furnishing an extract from the Adjudicators' Award.

"At the Autumnal Meeting of the Congregational (Independent) Union, held at Birmingham, October, 1861, it was announced that an anonymous friend had offered three Prizes, of fifty guineas each, for as many Essays on the under-mentioned subjects—the competitors to be ministers of the Independent and Baptist denominations:—

I. The Nature, Constitution, Characteristics, and Government of a Christian Church in New Testament Times.

II. The History of the growth and development of Independent Principles of Church Organization and Government, from the Reformation till 1662. To embrace England and Wales.

III. The advantages that would result from a true representation, based on Scripture principles, of the entire body of Church Members (ministerial and lay so-called) in England and Wales, for the purposes of fraternal Christian conference and co-operation, with suggestions for the attainment of such a representation, and for safeguards against its abuse.

The conditions of competition prescribed that the essays should be popular in style, and admit of publication at one shilling each; that the adjudication should be made by Bartholomew's Day, 1862; and that the successful essays should be at the disposal of the adjudicators for publication, or otherwise, as they might determine.

A large number of MSS. was received; and, after careful consideration, we, the adjudicators named by the donor, award the prizes to the following essays, viz.:—

Essay I., entitled 'CHRISTIAN CHURCHES, &c.' Writer, the Rev. Joseph Angus, D.D. Principal of Regent's Park College.

Essay II., entitled 'CONGREGATIONAL CHURCH HISTORY, &c.' Writer, the Rev. John Waddington, D.D., Southwark.

Essay III., entitled 'CONGREGATIONAL UNION: the Problem Solved.' Writer, the Rev. Austin Lord, Hersham, Surrey.

In virtue of the discretion left with us, we have decided upon the immediate publication of the first and second essays. We commend them to the ministers and members of our churches and congregations, as concise, trustworthy, readable, and cheap hand-books upon our *principles* and *early history*. We believe they will supply a want, generally felt and expressed, of convenient and accessible material for the information of our people, and for the vindication of our principles. The first essay is an able exposition of that form of ecclesiastical polity prescribed by Christ and His apostles, and exemplified in the practice of the early Christian churches;—the second will be useful in removing erroneous impressions in regard to our origin and antecedents. While correcting historical blunders, it will authoritatively disprove assertions, assiduously circulated at the present time, in disparagement of the noble Pilgrims driven from our shores to seek freedom of worship across the Atlantic, who have been confounded, even by writers of distinction, with commercial adventurers who followed them to the land of the West.

With reference to the third essay, we have postponed its publication for the present, and have suggested the addition of an Appendix, which will, we believe, add to its value.

This competition has elicited several essays on Subject I., which, though not occupying the first place, yet, in our estimation, display considerable merit. We think that some of them may be advantageously published, if the authors should so determine. It is our intention, after a careful reconsideration of their respective claims, to give a list of those deemed deserving of honourable mention.

Signed, SAMUEL MORLEY,
BENJAMIN SCOTT,
WILLIAM J. UNWIN.

LONDON, *July*, 1862."

We have read both these pamphlets carefully, and can cordially commend them. No. 1 is all we could desire; but we think that No. 2 claims too much for the Independents at the expence of the Baptists. But we shall see when we again refer to the facts.

Christian Activity.

LEEDS BAPTIST MISSION TO THE UNCONVERTED.

THERE is something we like in the very name of this local effort to do good. A mission to the unconverted, indicates that its supporters have reasons for believing that many of their neighbours are in this condition, and that it is their duty to make them acquainted with the regenerating power of the gospel. Our friends state in their first report, which now lies before us, the origin of the mission. They say:—

"The fact that the Church appears so little aggressive upon the world, cannot fail to arouse in the mind of the thoughtful christian the consideration that there must be something amiss in the manner in which the weapons of our warfare are used. Did we but *partially* realise the fact we profess to believe, that so many thousands of our neighbours are trembling on the brink of a perdition, the awful horrors of which are too great for language or thought to grasp,—could we be content any longer to indulge our own selfish hopes of salvation, without using every effort in our power to pluck them as brands from the burning? Such thoughts as these, coupled with a knowledge that from hundreds of pulpits in our land the deluding and flattering error of Baptismal Regeneration is constantly proclaimed, led one of our friends to call a meeting of those who were labouring in the Sabbath Schools connected with the Baptist churches of the town, to talk the matter over, and to make the proposal that agents should be employed, whose sole work should be to take the gospel to those who would not come to hear it.

The Town Mission Society was already partially working in the same direction; but, from its constitution, its agents are prohibited from urging denominational peculiarities, and thus our own churches were unaffected, in a very large degree, by its efforts. A Baptist missionary, employed by the Town Mission Society, cannot, if he consistently regard the rules for his guidance, recommend one church more than another; the consequence being that those to whom the efforts of the missionaries are directed seldom come forward and make a public profession of their faith, and thus influence their neighbours to take a similar course. But leaving this, if we believe that our principles are such as are most in accordance with Gospel truth,—and indeed the only ones which effectually meet the error so prevalent, that because a person has been christened in unconscious infancy he is therefore safe for eternity,—what is plainly our duty?

These points were discussed, and the gentleman alluded to then stated that a friend had placed in his possession the sum of £60, in order to commence a Baptist Mission, the work of which should be concentrated around our own churches. Those present thought they would indeed be wanting in zeal, if, after this liberal offer, they did nothing to second the proposal. It was therefore warmly taken up, and at a future meeting a constitution was framed, placing the management in the hands of two representatives from each of the schools connected with the baptist churches, the pastors of those churches, and of an elected president. At subsequent meetings those gentlemen who have collected for its funds have been invited to attend, and take part in the management. The Mission, it will thus be perceived, is under the direction of those who are emphatically WORKERS in the church, and also of such who, perhaps, know best the requirements of their several neighbourhoods. A suitable agent was required. Upwards of twenty applications were received, and from these the Directors chose the Rev. Jabez Stutterd, who had for fifteen years been pastor of the Baptist church at Castleacre, Norfolk. They have no reason to be dissatisfied with their choice, believing that they have the right man in the right place, and that through his instrumentality much good has been done. He is constantly engaged in the proclamation of the gospel from house to house, among those who would never attend a place of worship; in visiting the sick, and endeavouring to rescue souls from perdition. Those of our friends who anticipate great good from the distribution of religious tracts, will be glad to learn that 14,264 tracts and handbills have been given away by him since the commencement of this Mission. During the same time, 548 meetings have been held in private dwellings, where three or four hearers could be gathered together; and as many as 12,903 visits have been made from house to house. Seventy-four children have been invited to attend our Sabbath Schools, and 960 persons have been conversed with in the public streets, and besought to think of those things that concern their future well-being. As a palpable fruit of his labours there is abundant testimony that our congregations, each of them, have increased. Out of the large number of 2,750 visits paid to the sick and dying, the missionary reports that 39 persons have given satisfactory evidence that they have gone to join the church triumphant, many of them owing, under God's blessing, their hope of salvation to his efforts.

But will you be satisfied to rest content with this Society employing but *one* agent amongst 207,000 persons, the great majority of whom are lost in carelessness or indifference? If we cannot labour personally to save these souls, we shall be most unfaithful stewards of the gifts of God if we do not use far greater exertions than any we have hitherto put forth for their rescue. If we hope that our life is hid with Christ in God, what evidence have we of the fact, unless we constantly do His work? He spared not His own Son for us: shall we refuse to spare that portion of our worldly goods to support His cause and extend His kingdom, which is required? May God forbid, and enable us cheerfully to devote all that we are and all that we can to His service!"

Revivals and Awakenings.

A REMARKABLE INCIDENT.

A. M—— is a native of the north of Ireland. In early life he formed habits of intemperance which grew upon him until he became a confirmed drunkard. So enslaved did he become to the love of strong drink that he sold the shirt from his back for whisky. But A. M—— was not only a drunkard, he was almost everything else that is bad—profane, vicious, and cruel. He spent twelve years in America, and nearly broke the hearts of two sisters there by his profligacy, unkindness, and wickedness. He returned to his native land in the autumn of 1858, but still the slave of intemperance and the same child of the devil that he had been. Disliking the society of his religious friends he went to Glasgow, in the hope of there finding employment, and living at a distance from those whose company and professed anxieties about his salvation he dreaded and detested. He returned to the north of Ireland at the end of June, 1859. The revival was then spreading in all directions and engaging universal attention. He denounced the whole thing as a falsehood and fabrication—the work of fanatics. He became even mad against it. Under the influence of the feeling thus produced he contemplated violence to others and suicide on himself. His purpose in committing suicide was more, as he afterwards declared, to bring disgrace upon religious relatives than relief to himself. His intention was to throw himself into the river, pin his name and address to his clothes, which he purposed laying in a conspicuous place, that in case his body was not found it might be known by whom the act of suicide had been committed, and a stigma ever after attach to the family name. But ere his malignant purpose was carried into effect he was penitent at the feet of Jesus, and a trophy of the very revival he had defamed and opposed.

Returning one night from C——, greatly excited against the religious movement, and declaring that he did not believe there was a God at all, he was suddenly seized with fear. A voice seemed to be addressing him, and in these words:—"Because I have called, and ye refused; I have stretched out my hand, and ye did not regard; but have set at nought all my counsel, and would none of my reproof; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." As the voice seemed to come from the clouds, he looked up, and thought he saw God—that very God whose being he had been questioning—sitting on his throne, and mocking him. He tried to flee from the presence and face of him whose appearance was so awful. But the moment he began to run, the earth seemed to open its mouth to swallow him up. Jumping across the deep dark opening, he tried to pursue his way; but the yawning mouth he had succeeded in escaping was followed by another and another. At length, overpowered by fear and exhaustion, he sank down by the wayside, in a state of the most pitiable distress. Some young men, coming to the spot, took him under their care, and brought him back. For two days his agony of soul was indescribable. The fulness of the mercy of God in Christ Jesus was at length recognised by him and laid hold on. Light then took the place of darkness; hope of despair; assurance of despondency, and peace of agitation. His two days of agony were followed by two days of transporting joy, wonder, gratitude, praise, and sleepless activity. A month after this, he was sitting at the table of the Lord, eating of the children's bread, a wonder to himself and to many. What can God not effect in the business of men's salvation? What is it that he has not effected? How many are the persecuting Sauls, and the blaspheming Bunyans, whom he has transformed into gentle believers and holy witnesses for his truth! After the conversion of this man, that of no one need be despaired of. "He is rich in mercy to all that call upon him." "Whosoever shall call on the name of the Lord shall be saved."

Narratives and Anecdotes.

BATTLE OF BOSWORTH-FIELD.

The British Archæological Association met this year at Leicester, and, as usual, took excursions to places of celebrity in the county; and hence a visit to the battle-field of Bosworth. A large concourse of people assembled on the hill occupied by Richard, and overlooking the beautiful plain beneath, which was the scene of contest. Here a platform was erected, on which a fac-simile of the crown of Richard was placed, and from which portraits of himself and queen were displayed. Canon Trollope, of Lincoln, after describing the landing of Richmond, at Milford Haven, on August 6, 1485, and his advance to Atherstone, and the advance of Richard from Nottingham through Leicester, pointed out the position of the two armies by flags, which had been fixed up for the purpose, and then proceeded:—

"Richard is still young, being only 32 years of age, yet we have looked upon his living features for the last time, for his visor is down, and the battle of Bosworth is about to commence. (On Monday morning, Aug. 22.)

It is now ten o'clock, and Richmond has slowly advanced his first line up the acclivity until it is almost within bowshot of the royal army, when at Richard's command the trumpets of the royal vanguard sound, directing it to commence the engagement, and the archers with their bows ready bent step forward to meet the enemy. Then a mighty shout arises, the bombards roar, the arquebuses rattle, and the sky is darkened by a cloud of arrows from the King's archers, which is almost simultaneously returned by Oxford's bowmen. At first the discharge is general on either side, but afterwards the air is pierced only by fitful flights until the quivers are exhausted, and blood has begun to flow. Then with the exciting exhortations of their respective commanders still ringing in their ears, when Norfolk's banner is advanced followed by a similar move on the part of Oxford, their respective followers fiercely drawing their swords and grasping their pikes and bills, rush towards one another, and a hand-to-hand encounter ensues. What a din of arms is heard from the clash of so many hostile weapons and the blows falling thickly upon the armour of the combatants; what a glittering of arms is there mingling with the gay devices of many knightly surcoats, standards, and banners.

When we look again upon the struggle, we see that the first lines of both armies are broken up into groups of eager combatants, swaying backwards and forwards from their first position, and that Oxford's weaker force has become in consequence unduly elongated; this, however, is soon apparent to that experienced commander, who, alarmed at the too widely extended position of his men, by the sound of the trumpet calls upon them to draw in nearer towards their standards, lest any should either be surrounded or cut off by the enemy. Obedient to the order, Oxford's line becomes again more concentrated, but at the same time it is necessarily shortened, yet, strange to say, this prudent movement on Oxford's part, instead of encouraging Norfolk, only startles him, so that suspecting some stratagem, he calls in his men, and for a while there is a pause in the conflict; soon, however, tempted by the superior length as well as strength of his force, returning to the encounter he attempts to wheel round Oxford's right flank, when the contest becomes fiercer than before, and the blood of the fallen tinges the greensward with an unnatural and unwonted stain. Now the two chiefs themselves meet in deadly single combat, first with their lances, which shiver against one another's armour, then with their swords, when Norfolk wounds Oxford in the left arm, and Oxford, in return, strikes off the visor from Norfolk's helmet, but declines to take further advantage of his kinsman's and former friend's condition; nevertheless, the next moment he sees him fall dead at his feet, for an arrow, shot by chance, has penetrated Norfolk's brain. Frantic at his father's fate, young Surrey, emulating the fierce courage of his family recognizance, rushes forward to avenge his noble sire's slaughter, and is supported by Sir William Conyers and Sir Richard Clarendon, but he is overpowered by Sir John Savage and Sir Gilbert Talbot, the leaders of Richmond's wings, and his gallant friends are slain; yet he still fights on a while, refusing to surrender, and with a last effort strikes off the arm of one who was attempting to lay hands upon him; but at length he is forced to offer his sword to Talbot, with a request that he might fall by a noble hand like his, adding that the maxim of the Howard family was to support the crown of England, and that he would fight for it, though it were placed on a hedge-stick.

Previous to this incident Richard's cause appeared to prosper, but now when the battle had raged for an hour, when Norfolk was slain, and Surrey was a prisoner, so that it was high time for the second line of the royal army to advance, instead of doing so, it withdrew at the command of Northumberland, he and his troops continuing to be simply spectators of the combat. Then, still worse, when the Stanleys might certainly have redeemed the fortunes of the day, and the King perceives that Lord Stanley's troops have left their position and are advancing from Dadlington, what next does he behold? Does that noble, upon whom so much now depends, remember the dangerous position of his son? or does he bear in mind his own blood, lost in the Tower, and his imprisonment therein, at the Protector's instigation, when Hastings lost his head? and therefore will he support the cause of Richmond? Now he sees that it is 'convenient for him to advance,' and now he perceives how he may best 'sup in safety,' therefore he joins the right of Richmond's army in open friendly guise, when the cry of 'A Stanley! a Stanley!' is heard from that portion of the field, and the hopes of Richmond rise high, while those of the King as suddenly decline. Previous to the battle some in whom Richard had placed confidence deserted to his advancing enemy; among them were Sir John Savage, Sir Walter Hungerford, Sir Thomas Bouchier, Sir Bryan Sandford, and Sir Simon Digby; then, a large body of the troops nominally under his command refused to fight for him at a moment of his greatest need; and now, Lord Stanley has joined the enemy; so that, in his rage and despair, Richard cries out 'Treason! treason!' Yet, when those who remain faithful to him perceive he will shortly be overpowered, and therefore hurriedly bring up a fleet horse on which they entreat him to fly, so far from having desired such an ignominious means of safety ascribed to him by Shakespeare, indignantly rejecting the proposal, although some of his subjects have turned traitors, and others will not raise their hands in his behalf, never did his spirit soar higher, and he is prepared to use his own right arm in the defence of that crown which he had bought at so tremendous a price. By blood he had grasped it—the blood of his own Royal brother's sons, whom he had sworn to protect—and now he is ready to shed his own in the same cause, for he valued the diadem of England higher than his life; therefore he exclaims, 'Bring me my battle-axe, and fix my crown upon my head, for by Him who shaped both sea and land, King of England this day will I die!' adding, 'If none will follow me, I will try the cause alone.' Nor did he make that appeal in vain, for when he had quenched his rising thirst at the well still bearing his name, he again closed his visor, and galloped forward from his right flank; a train of gallant knights was ready to follow him wheresoever he might lead. His object and his only hope, now, was to encounter Richmond in person, his earnest desire being to fight with him until either victory or death should decide their respective claims; therefore, putting spurs to his famous white charger, and followed by a stream of noble attendants with lance in rest, he rushed like a hungry lion towards the rear of the enemy's left wing, where it had been reported to him that Richmond, mounted on a bay charger, and attended by his standard bearer and a few guards, was stationed on a slight eminence. After the King galloped three Knights of the Garter—Francis Viscount Lovel, Walter Lord Ferrers of Chartley, and Sir Richard Ratcliffe; after them hurry Sir Robert Brakenbury, Sir William Catesby, Sir Gervase Clifton, and others, fighting as they charge. There fell the aged Brakenbury by the hand of Hungerford, who had only a few days before gone over to Richmond; next Clifton, notwithstanding Sir John Byron's attempt to save him, dies. And now a gigantic knight appears in front—Sir John Cheney—but he is swept from off his horse by Richard's charge; then Sir William Brandon, in his turn, falls by the King's own hand, as he is in the act of waving Richmond's banner, which the next moment is contemptuously hurled to the ground; and now none interpose between the two candidates for the crown. Can, then, Richmond escape from the heroic arm of Richard, now doubly strengthened by the desperate condition of his cause? With difficulty is the King kept at bay by his opponent's lance, and in another moment will they be engaged hand to hand for life or death, when again the cry of 'A Stanley! a Stanley!' pierces the din of the contest, for Sir William Stanley, having at length descended from his position in front of Nether Coton on Richmond's left, and with his 3000 tall men from Denbighshire, having cut off the King's retreat, will soon surround his heroic band; yet in vain does Catesby urge his master to fly, for he is only called a coward in consequence. And now Richard's foes have closed in upon him; now his equally brave standard bearer, Sir Richard Percival, still waves the Royal standard behind him, after both his legs have been severed from his body; but then, in another moment, both the King and his standard bearer are down—White Surrey has fallen, and Richard, hacked and pierced by countless weapons, sinks, with his gallant charger, in that death which he so little feared, thus leaving Richmond master of the field. Then what a rush ensues on the part of those around the Royal corpse, all being anxious to secure a fragment of his brilliant panoply; in a minute, therefore, is his surcoat, bright with the tints of England's bearings, torn from his person; each piece of armour is savagely hacked from his limbs; there is a fierce struggle for his battered and crown-encircled helmet, which naught but the death of the wearer enabled them to handle with impunity; there is a tearing to pieces of the Royal clothing;—and then, stripped of all, the naked body of the last Plantagenet King of England is contemptuously cast aside amidst a heap of slain. The death of Richard at once brought the battle to a close about mid-day, after it had lasted for two hours. The Royal army had been called out by force to fight, and some, like Norfolk and Surrey, thus summoned, had come with hearty loyalty to fight for the king, and if need be, die for him, but many more came with an unfavourable feeling towards Richard's person, because his name was blackened by the foul imputation of murder, a stain which had gradually deepened as the whole truth of that horrible deed became known, so that he was already condemned by the generality of his subjects, and they consequently cared not to risk their lives in his defence. Of this class was Northumberland, while another party, such as the Stanleys, waited only for a safe time to betray him. No sooner, therefore, was Richard in the dust, than the right wing of the Royal army retreated towards the main line, and Northumberland, who was in command, ordered all to throw down their arms, so as to convince the Earl of Richmond, that now being freed from his allegiance to the late king, no further opposition would be offered on his part. The left wing next fell back, and finally the centre did the same, until their retreat merged into a flight, when the dispersed army broke and fled in different directions, but for the most part towards the gap in the rising ground to the left by Dadlington, and were pursued with considerable slaughter by Richmond, Lord Stanley, and the cavalry, while Sir William Stanley stopped upon the field. From 2000 to 3000 men fell on Richard's side, on Richmond's 1000, but the victory of the latter was most decisive, for Richard's body was left in Hewitt's piece; his truest supporters were either dead, prisoners, or had fled. Richmond had chased the flying remnant of the Royal army towards the south, and now that he is perfectly assured of his success, he falls upon his knees in grateful prayer; then he is conducted to an eminence on the west of Stoke by the Earl of Pembroke, the Earl of Oxford, and Lord Stanley, where he publicly thanked his followers for the immense service they had just rendered him, praised their bravery, and promised them due rewards, while finally his most ardent desire is gratified, for the crown is forthcoming. Snatched from the fallen Richard's head, by one of the many plunderers of his person, who had secreted it under a thorn bush, it fell into the hands of Sir Reginald Bray, and he was thus at this opportune time enabled to produce it. Then Lord Stanley, as the Earl of Richmond's stepfather, and as one to whom he was chiefly indebted for his triumph, was selected to place that regal emblem upon the brows of him who was thenceforth to reign as Henry 7th,—an act that has ever since given the name of Crown Hill to the eminence on which it occurred. This was followed by a mighty shout of 'Long live King Henry,' that echoed far away over the plain below, announcing that another king had begun to reign in England, and that the Plantagenet had been exchanged for the Tudor dynasty."

Baptisms.

FOREIGN.

GERMANY.—Our baptist brethren on the continent, under the wise and watchful leadership of brother Oncken, are unwearied in their humble but efficient evangelical labours. From the "Quarterly Reporter of the German Baptist Mission" for July, we gather a few more interesting facts.

Hesse Cassel.—G. Meyer says:—"I have been during the quarter to fifty-nine different places, visited three hundred and twenty families, sold sixty copies of the Holy Scriptures, and distributed several thousand evangelical tracts. Seven converts have been added to the church by baptism; and we regard it as a great and especial mark of God's favour and goodness that He has put it into the hearts of a beloved brother and sister in England to undertake to provide for my support; when this intelligence came from brother Oncken the whole church was deeply affected, and we long to give expression to our hearty thankfulness for this great love shown to us. Our fatherland is filled with darkness; may the Lord bless the seed of His own Word which He permits us to sow here."

Ihren, East Friesland.—P. F. De Neui, writes:—"The church here has enjoyed for eighteen months past a season of undisturbed harmony and prosperity; our church-meetings have often been to us as the gates of heaven, when we feel most truly that we are indeed 'children of one family.' With the Government we have a truce (Waffenruhe—rest from arms,) nothing more; peace we cannot call it. Last year we received into the church by baptism thirty-nine converts, and since the new year eleven more have been added. In the first one hundred and ten days of the present year I held one hundred and fourteen services, travelling always on foot. I feel my strength somewhat exhausted, but hope, if the Lord will, to recover it soon."

Goyden, East Prussia.—R. Stangnowski, reports:—"You will rejoice with us to know that the Lord is working mightily amongst the 'dry bones' here. During last year one hundred and forty-nine were brought to believe in

Jesus and have been baptized, and since the beginning of this year, forty. Help us, dear brethren, for we are weak and the work is great! May the Lord of the harvest send more labourers into his vineyard. We are obliged by the requirements of the mission to remove brother Penski nearer to the Russian frontiers, that he may be able to labour in the district extending from Gollub to Thorn, in which we have now more than one hundred members; and must we now leave the little flock at Himmelpfort-Mohrungen without an under-shepherd? We have, besides, just formed a little church of seven members close to the Russian borders. I baptized them a fortnight ago when I was there. Still we hear cries and entreaties, 'Come over and help us.'"

Adamow, Poland.—G. T. Alf writes:—"I again left on a missionary journey to the district of Wolle, where I held many well-attended meetings, visited our members and other friends, distributed many tracts, which were eagerly received, and sold some Bibles and Testaments. At ——— I baptized eight converts in a mill-stream, the wife of the miller being amongst the members. It was a frosty, moonlight night; and although the baptism took place at midnight, there were two hundred persons present."

AMERICA. — *Laura Bridgeman.* — Twenty-two years ago we published in our *Children's Magazine*, a most remarkable statement respecting a deaf, dumb, and blind girl, called Laura Bridgman, who, a few years before, had been admitted into the Massachusetts asylum for the blind. From a recent Report of that benevolent Institution we then gave some extracts describing the wonderful progress that this girl had made in the acquisition of knowledge, which we now copy. "The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas, are truly gratifying. She uses the manual alphabet of the deaf mutes with great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects; she uses adjectives expressive of positive qualities, such as *hard, soft, sweet, sour*, &c.; verbs expressive of action, as *give, take, ride, run*, &c., in the present, past, and future tenses; she connects adjectives with nouns, to express their qualities; she introduces verbs into sentences, and connects them by conjunctions; for instance, a gentleman having given her an apple, she said, *Man give Laura sweet apple.* She can count to high numbers; she can add and subtract small numbers. But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper; she writes with a pencil in a grooved line, and makes her letters clear and distinct. She was sadly puzzled at first to know the meaning of the process to which she was subjected; but, when the idea dawned upon her mind, that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks. It was, indeed, only the skeleton of a letter, but still it expressed, in legible characters, a vague outline of the ideas which were passing through her mind. She was very impatient to have *the man* carry this letter, for she supposed that the utmost limit of the Post-Office department, was to employ a man to run backward and forward between our institution and the different towns where the pupils live, to fetch and carry letters. She has improved very much in personal appearance as well as in intellect; her countenance beams with intelligence; she is always active at study, work, or play; she never repines, and most of her time is lively and happy. She is now very expert with her needle, she knits very easily, and can make twine bags and various fancy articles very prettily. She is very docile, has a quick sense of propriety, dresses herself with great neatness, and is always correct in her deportment. In short, it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing, than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no colour or smell." From an American paper, dated July 30, we copy this very brief notice—"Miss Laura Bridgman, the celebrated deaf, dumb, and blind girl, was baptized by immersion at Hanover, New Hampshire, a *few days ago*." We should be glad to receive some further information respecting the circumstances of this interesting fact.

DOMESTIC.

Leeds.—*Baptist Mission to the Unconverted.*—On Thursday evening, July 24th, six believers were baptized on a profession of faith in the Son of God—two males and four females. These were baptized in South Parade chapel by Mr. J. Stutterd. They will be added to the newly formed baptist church at York Road.—Also, on Lord's-day evening, July 27, six more were baptized, three males and three females; two of the candidates on this occasion were father and son. They were connected with Woodhouse Carr station, and will unite with the church at South Parade. Yet we cry, "Save, Lord, we beseech thee!"

Derby, *Agard Street.*—On sabbath evening, August 10, our minister, Mr. J. Baxandall, baptized eleven believers in the name of the Lord Jesus. Several of them were from the sabbath school; two of them from the Wesleyans, local preachers, who feeling it to be their duty were baptized, and these returned to their own place. Our chapel has just been cleaned and repaired, and the cause is prospering. Our prayer meetings are well attended, and the spirit of the Lord is amongst us. We are happy to say that others are inquiring the way to Zion. May the Lord keep us faithful!

H. A. B.

Kettering.—It affords me pleasure to inform you that we had another baptismal service here on Friday evening, July 25, when Mr. Mursell immersed seven disciples of Jesus on a profession of their faith in Christ—four males and three females. Two of the males and one of the females were members of Independent churches; the others were young persons from our own congregation. This is the second service of this kind we have held in our new chapel, affording evidence, we hope, that the Lord is amongst us as of old. E. W.

Leicester, *Carley Street.*—Our new minister, Mr. J. C. Smith, baptized one disciple of the Saviour on Wednesday evening, Aug. 20th, after a suitable discourse by his friend, Mr. G. Towler, of Barrowden. We have more of whom we indulge hope that they will soon do likewise. C. H.

Ogden, *Lancashire.*—Our pastor, Mr. Nuttall, preached to a very crowded congregation, on Lord's-day afternoon, Aug. 10, after which he baptized ten believers on a profession of their faith in Christ. Two were from our own congregation, and eight from our branch school and preaching room at Durn Littleborough, among whom were two husbands and their wives. We hope that all these will prove useful labourers in that part of our Lord's vineyard.

T. B.

Rushden, *Northamptonshire—Succoth Chapel.*—Before a crowd of witnesses, Mr. Drawbridge immersed one male and two females, on Lord's-day, July 27. One of the females had passed her seventy-second year, and had been waiting, more than thirty years, in this congregation, for the moving of the waters on her behalf.* Others have expressed a desire to come and do likewise.

Sutton-in-Ashfield, *Notts.*—I write to you at this time under more pleasing circumstances than I have done for some time past. On May 25, we had a baptism of two young men, teachers in our sabbath school; and, July 20, we baptized two more young men who are teachers, and four females, three of whom are also teachers. We have yet a few more inquirers. J. E.

Newark.—We had a most interesting baptismal service here on Lord's-day, July 27; there were four candidates, three of whom were young persons, and the fourth had been for several years a Wesleyan. Our pastor, Mr. Bayly, preached an appropriate sermon on the occasion from the words, "Why call ye me, Lord, Lord, and do not the things which I say?" T. F.

Forncett, *Norfolk.*—You will be pleased to learn that the good cause here continues to prosper amidst many difficulties. On July 3, we baptized two young persons, sisters; and on Aug. 10, we baptized an aged woman. We have hope concerning others.

Arnold, *Notts.*—Seven young friends put on Christ by baptism, July 6, and were received into fellowship with us on the same day. Five of them have been scholars in our sabbath school. M. G.

Olney, *Bucks.*—Six believers in Jesus were baptized by Mr. Timmis, on the first sabbath in August. Two of these were from the Independents. J. C.

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* We dont quite understand this.—Ed. *B. R.*

Lydney, *Gloucestershire.*—Mr. Ridley baptized two interesting young men, after a sermon from Matthew xxviii. 18, 19, 20, on Lord's-day, August 3. We hope for another baptism ere long. There are several inquirers in the congregation and sabbath school.

Woolwich, *Queen Street.*—On the last sabbath in June, four males and two females were baptized by Mr. Teall, in the presence of a very large assembly, after a sermon from Acts viii. 39. Others, we expect, will be added in a short time. To God be all the glory of success!

WALES.

Cardiff, Bethany.—On sabbath evening, Aug. 3, Mr. Griffiths immersed six males and six females. Two were sons of one of the deacons. The eldest of them had been a very wild young man, and a source of great and bitter sorrow to the heart of his pious father. Nothing seemed to move him; tears and entreaties were of no avail; he was hardened in his sins. But at length he was induced to go and hear Mr. Weaver, the converted collier, from London, who was drawing thousands to hear him every night, causing quite an excitement in the town, and who has been the means of doing much good during his stay here, when the Lord the Spirit was pleased to show this young man the error of his ways, and to see the risk he run in being out of Christ. The change appears to be as real as it was sudden. May the Lord grant him grace to hold on to the end, and to him be all the glory! And on Thursday evening, August 7, Mr. Griffith immersed two males and six females. One was the granddaughter of the senior deacon; another was the wife of a member, and the third the daughter of a member; and last of all came a very old woman, who had led a very ungodly life, but she too had found mercy even at the eleventh hour, under God, through the instrumentality of Mr. Weaver. Truly this is a brand plucked from the burning! All these were added to the church. J. J.

Cowbridge, Glamorganshire.—A few friends in this town have begun an English Baptist cause, and for that purpose have rented a room for preaching and sabbath school teaching. On Monday afternoon, Aug. 4, after a sermon by Mr. Bailey, of Cardiff, we went to a convenient place by the river side, when Mr. Tilley gave an address on baptism, and then Mr. Bailey immersed two young females into the names of the Sacred Three, before many spectators. In the evening a church was formed, and the Lord's supper administered. We have much opposition and persecution to encounter. But our hope is in God, who is able to preserve us. I may also state that we have a site in view on which to erect a chapel, but we are few and poor, and need much christian sympathy.

W. N.

Neath, English.—I am happy in being able to report that on sabbath evening, Aug. 17, after a discourse from the Rev. T. Burditt, M.A., one of the tutors of Haverfordwest College, who was here to assist at the ordination services of our pastor elect, the latter had the pleasure of leading into the watery grave and immersing the first fruits of his ministerial labours among us, namely, the father and mother of the two sisters mentioned in my last report, and a young female friend who has only recently come to reside in Neath, and who was led to the house of God by a pious friend of hers, who took a kindly interest in her spiritual welfare from the first moment of their mutual acquaintance. We hope, ere long, to have to report other similar scenes, as the Master appears to be with us and prospering us. We are deeply thankful for the signs of returning blessings, and give Him all the glory! A. C.

Pembroke, Mount Pleasant.—On Wednesday evening, June 25, Mr. Davis baptized two candidates; and on July 23, three more were baptized by him. One of the last number dated his conversion from reading the Divine word when visited by the hand of affliction, and his wife from reading a sermon by Mr. Spurgeon. These friends, after their conversion, were decided baptists, but being stationed in the north of Ireland under Government, and living more than fifty miles from any baptist church, they made it a matter of prayer that God would in his providence cause them to return to their native land. They have recently been transferred to this town, and now they are useful and active members in the church, and also efficient teachers in the sabbath school. May they be a blessing to us, and we to them! D. E.

Knighton, Radnorshire—Five disciples of Jesus were baptized in the river Team, by Mr. W. C. Smith, on Lord's-day, July 27. It was a day long to be had in remembrance by us. More are on their way to our Zion. B. R.

Glannyden, Denbighshire.—Mr. Watkins baptized two candidates in January, two in June, and two on August 17. The good cause here is in a very promising condition. Several other candidates are before the church, who appear worthy of the same privilege.

Canton, near Cardiff. Hope Chapel.—On Wednesday evening, August 6, Mr. Bailey immersed two females. The husband of one of them was baptized the month previously. They were both added to the church on the following sabbath. J. J.

Ricketon Bridge, Pembrokeshire.—Our pastor, Mr. J. Walker, baptized four candidates, Aug. 10. One of them had been a member with the Independents for many years. As he stood in the water, he stated why he had come there, and urged others to follow his example. When he came up out of the water he prayed over his son, who had also been baptized. J. H.

Baptism Facts and Anecdotes.

CHURCH OF ENGLAND LAW ON BAPTISM.

THE axiom that sustains the whole judgment of Dr. Lushington is, *The law of England must not be violated.* Discover what we may, therefore, in scripture, or elsewhere, no truth from God or man can be used in the Church of England against her Articles and Prayer-book which are fixed by law. A clergyman who finds that Scripture affords no authority whatever for infant baptism, must not deny its validity, because in the Articles it is written: "The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

A clergyman may, as the Tractmen have done, outrage all scriptural teaching by turning every affirmation of God relating to this rite into absolute and irrecoverable absurdity. He may even go so far as to affirm, write, and publish, and attempt to prove, that the grace supposed to be received by every infant in its baptism, forms the indispensable ground of all personal responsibility under the gospel dispensation, because it is necessary to the exercise of personal faith in Christ, to repentance for sin, and therefore to any saving appropriation of that gospel which God has proclaimed to all mankind. Clergymen may do this, as they have done, until they conglomerate upon this one invention, which has no authority higher than that of men, more absurdity than dares to walk this earth in other than a religious guise; and yet the clergymen who frankly declares that he does *not* believe in baptismal regeneration, must not deny the doctrine of sacramental grace, because it is declared in the Articles—

"That the baptism of young children is in any wise to be retained:" and "they that receive baptism rightly are grafted into the church—the promise of forgiveness of sin, of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer unto God."

Against the Scriptures the Articles thus require the observance of a rite for which no authority in Scripture can be found; and against themselves these Articles declare that "Holy Scripture containeth all things necessary to salvation. So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as necessary to salvation."

The practical power of this self-confounding system and its demoralising influence on mankind, are manifest beyond any dispute whatever in spheres of activity which demand our warmest zeal. The statistics of any ragged-school will speedily unfold the actual tendency and result of sacramental grace as offered by the Church of England to its injured population.—*Stovel's "Church of Christ in England."*

Sabbath Schools and Education.

HOME EDUCATION.

The true estimate of good education is, that it combines in fit proportions the development and training of the intellectual faculties with the earnest and persevering culture of the moral habits and feelings. All education which wants either the one or the other of these constituents is bad. A bright intellect without moral goodness makes a demon; moral discipline without the intellect is a simple impossibility. It is hard to understand what morality can be, if the understanding be not at work with it.

But when we speak of moral culture, we do not wish to be understood on any low or conventional footing. The true morality is the supreme love of God; and all other legitimate love will spring from this. Any love which springs not from this high source contains as a main constituent some form of self-will, and is therefore far short of true morality.

Now there is no system but the gospel which reveals the way in which the heart may grow up to the supreme love of God. All genuine moral education, therefore, must be based on a correct appreciation and application of gospel truth. It hence results that the education of the young is extensively imperfect; for comparatively few are the cases in which this view is adequately, if at all, entertained.

The common opinion about religiously moral education is far beneath the truth. It accepts the name for the substance and reality, and hence places in schools more confidence in this respect than the best of them can ever be entitled to. Schools are almost necessarily technical in religious matters. Their religion is nearly always that of mere form. They cannot reach the heart. They have so much to do with the mere intellect, that they can rarely do more than restrain from bad conduct, and verbally inculcate good, in morals. The teaching of a creed is not the teaching of religion, although the creed may be necessary to the matter. If the public mind were enlightened as to the true nature of religion, this would do more than any thing to correct erroneous expectations from schools, and to place in prominence both the home and the pastoral duty.

It not unfrequently happens that the schoolmasters and mistresses most competent, from tact and intellectual training, for the business of teaching, are decidedly wanting in the religion of the heart. Hence the probabilities balance against the performance of the religious work at schools. It is not there that it is generally likely to be commenced or carried on.

But if the parents are truly religious, this work will be surely undertaken and sustained with zeal. They may not have learning enough to teach their children even the commonest branches of a school routine. They may be compelled, through ignorance or want of time, to send their offspring to some one who can teach such things more effectually than they can do it themselves, and who *will* do it for pay. But as religion cannot be heartily taught from such a motive, and as parents feel their personal religion to be the essential element of their own well-being, their readiest impulse will be to impart that element to their children, with a spontaneous generosity which waits for no secular motive. They love their God supremely, and their children next, and the whole cordiality of their souls rushes into the impartation to them of that which constitutes the very sum of their own happiness.

Of course the personal conduct and disposition of such parents is a main part of their fitness for their work. The supposition is that their religion is sound, and bears its proper fruits. If it be otherwise, their teaching will be either intermitted and careless, or, if regular, will be no better than that of the school. But we assume the entirely sound character of their religion, and the genuineness of their morals. Then it is not so much the amount of their theoretical knowledge of divine topics, as their true and earnest feeling of what they do know, which constitutes their fitness to train their children. They almost imperceptibly acquire a habit of imparting to the objects of their instinctive love all that concerns themselves in so high a degree.

Their conduct gives consistency to the children's thoughts. In such a home religion is less a creed than an embodiment. The image of God in the parents is seen, admired, loved, and copied by their endeared charge.

The case now presented is one in which the parents have never been trained as teachers, and consequently may want many peculiar qualifications for the office. To them their own piety and affection are in place of all training. The natural impulse of their renewed hearts will be to the work God has committed to them to do. It is to them far less a felt duty than a genial privilege. There will be no light without warmth in their impartations. If they lack scholastic qualities, they have the highest qualification in their own moral renovation. Unspeakable would be the misery to them if they were debarred the glad office of training their offspring "in the nurture and admonition of the Lord."

There are very few religious parents who have not knowledge enough to teach the rudiments of divine truth, and by the use of active discipline to train their children to right habits. Genuine religion is a wonderful enlightener of the most ignorant. It opens fields of thought and knowledge which fully occupy the intellect, and thus it quickens and expands the mind more than anything else could do. The whole mind is placed under an impulse towards the grand and lofty by this new creation. Religion always implies the knowledge of the truths essential to godliness, and it often makes the intellect of the most inert quick to perceive, even in the common range, what it never perceived before. No religious parent can therefore be totally ignorant, or for such a reason incapable of instructing his children. He who has learned to believe in Jesus can lead his children to like faith. He who knows God can teach the knowledge of him to those to whom natural affection has become a consecrated channel of communication. And the more cultivated the intellect, the broader becomes the field of instruction.

We are, then, on every account, unremitting advocates of home education in regard to all that constitutes true religion and morals. The home is the proper, because natural and loving, nursery of these things. From the first infantile thought or look of intelligence, the pious mother is the peculiarly qualified teacher. She teaches by self-control, by manifest devoutness, by love apparent, by incessant watchfulness, by tender discipline, even before the child can understand her words. She is his most competent instructor when he begins to understand them, and long afterwards. He perceives *her* meaning long before he can perceive that of any other person. If then her meaning be soon perceived to be heavenly, it will prepare for heavenly instruction when they can be given in due form. Nor will she lose the first, or any successive, opportunity of giving such lessons.

So powerful is the influence of the mother when thus rightly exerted, that scarcely anything is strong enough to neutralize it. Many such a mother has secured her child against the example or mis-government of a bad father. But if both parents are united in character, conduct, and work, it may well be believed that God will secure success, and fulfil the promise—"Train up a child in the way he should go, and when he is old he will not depart from it."

Religious Tracts.

THE PATIENT TRACT DISTRIBUTOR.

The Husband of a poor woman was naturally of a stern and morose disposition. In this he was a contrast to his wife, who was naturally good-tempered. How they came to be paired together is one of the mysteries of human life.

Late in life the woman was brought to know God and Jesus Christ whom he has sent to save us. But a severe trial was awaiting her. She became wholly and entirely blind. Then commenced a closer and more intimate acquaintance between her and Miss D., her tract distributer; and never will the joy be forgotten which would illuminate her aged face when recognizing her friend by the sound of her voice. Her withered hand would be extended,—and an earnest blessing would be craved for one who thus visited her in her affliction.

And now a new duty devolved upon Miss D., for she must serve as *eyes* to her aged friend, and *read* the tract which she had brought. And who does not know how doubly precious to our own hearts is truth when we are used as mediums of conveying it to one who loves it with her whole soul. We would urge upon every tract distributer the importance of redeeming the time in such a manner that, if in his or her weekly distributions, they find those who, from want of sight or any other misfortune, are unable to read themselves, they may read the tract to them? How often have our hearts been pained by knowing that these precious messengers of truth have been taken by those who have put off their distribution until almost the last hour of the week, and have been left at the door, or at the foot of the stairs of an upper tenement, with no kind attention to the reception which they met, or the temporal or spiritual welfare of those for whom they were designed.

Such, we do not, we cannot believe, is the right way of performing the duties of a tract distributer; and if any should say, "We have no more time," we would beg them prayerfully to examine themselves and see if there are not precious hours in each week, which might be redeemed from some less useful employment. The tract distributer must ever bear in mind that without patient, persevering effort, but little permanent good can ever be accomplished in any department.

But to return. After several visits, the tract on one occasion was "The Infidel Reclaimed." On the way to the aged woman's apartment, Miss D. passed through the room in which her husband was seated at work, but as usual he took no notice of her.

The poor woman was fast ripening for that world where no unkindness would ever be known, and where the darkness which now shrouded her vision would be changed into eternal day. Miss D. expressed her desire of giving the tract to the husband of her aged friend. Taking both of Miss D.'s hands in her own, as she often did, and turning her sightless eyes up to her, while her whole expression betokened the most affectionate solicitude, she said, "Oh, don't do it. *I am afraid he will abuse you.*" "Do not trouble yourself," said Miss D., "I do not fear his abuse, and God, to whom you have prayed for him so many years, may bless the tract to his good."

Feeling an assurance that strong prayers were ascending with her own, Miss D., with some trembling, entered the room where sat that aged sinner. With kind inquiries after his health she asked if he would not accept a tract. With something like an oath, and with harshest tones, he replied, "I wouldn't give a cent for the world full of them." Gently Miss D. replied, "I do not wish you to give me a cent, sir. I do not leave my comfortable home and carry these tracts about for money. I do not even ask you to thank me, but I am very anxious for you to read just this one tract." Finding Miss D. neither angry nor intimidated, he looked up, and with less unkindness, inquired, "What good will it do you for me to read such stuff?" "It will do me much good, and I will hope and pray that it may do you good also." "Never! Such things will never do me any good." "Then, sir, will you not read it to please me?"

Softened by the patient forbearance of the distributer, he at last replied, "Well, if it will do you any good, I will read it." Thanking God for this promise, for, with all his faults, he ever rigidly kept his word, Miss D. placed the tract in his hand and departed. Eternity alone can reveal what was the effect of its perusal; for before another month had elapsed he was suddenly called to render up his account!

One thing we do know, that truth, in an interesting and practical form was presented to a mind naturally inquiring, and that it was watered by the tears and embalmed by the prayers of a godly wife, and it may have been blessed even to one like him.

Will not tract distributers be faithful and persevering in their discharge of duty, as truth may reach some heart, through their instrumentality, which might otherwise remain for ever untouched by its sacred influences.

Intelligence.

BAPTIST.

FOREIGN.

Australia, *Geelong, Aberdeen Street*.—The first anniversary of the pastorate of Mr. W. B. Landells was observed on Lord's-day, May 4, when two sermons were preached by Mr. New, and one by Mr. J. Dare, Wesleyan. On Tuesday evening a soiree was held in the hall of the Mechanics' Institute. Mr. Landells presided at the meeting, which was crowded, and many ministers were present. Mr. L. alluded in feeling terms to his secession from the Independent body, and the difficulty he felt in severing the tie which bound him to a large and beloved congregation. He spoke of the struggles of his spirit before he could take the step which his conscience told him he must take, and the peculiar feelings with which he entered upon his new ministry. In accepting the pastorate of the Aberdeen Street church, after presiding over a Melbourne congregation for a period of nine years, he was in no mood at the commencement of his ministry to court public notice, or give himself up to the excitement attendant upon a meeting such as this. His people felt with him, and by their concurrence the day of rejoicing was postponed. Mr. Landells spoke of the crippled resources and enfeebled condition of Aberdeen Street church when he first arrived, and pointed to the assemblage of that evening as a proof that Almighty God had favoured the work of his minister's hands.—The Report read by Mr. C. Andrews was of a cheering character. We select a paragraph:—"Just before the commencement of the present pastorate, the church had, from various circumstances, sunk into a most enfeebled condition; its fellowship had nearly been dissolved; the congregation had gradually dwindled away; the building had been sold by the mortgagee; and but for the spirit of faith and prayer cherished by a few who were attached to the place, the door would speedily have been closed. They continued, however, with one accord in prayer and supplication for the revival of God's cause amongst them, nor did they pray in vain. God graciously heard the voice of their supplication, and answered in a way they least expected. About that time the Rev. W. B. Landells had been led to the adoption of the ordinance of believers' baptism as the clearly revealed institute of the New Testament church, and, in consequence, withdrew from one of the most influential positions in connection with the Independent denomination. Having become acquainted with these facts, and some of the managing committee having witnessed his baptism and heard the exposition of his views upon the subject, the church unanimously resolved to invite Mr. Landells to take the oversight of them in the Lord, believing that in this extraordinary manner the Head of the church was about to give them the richest answers to their earnest and long continued requests. After much deliberation, prayer, and consultation with friends, the invitation of the church was cordially accepted, both parties having the deepest convictions that the entire ordering of this important business was of the Lord; and that he was about to undertake their cause, and to appear on their behalf. Nor have they been mistaken; God has indeed poured out upon us his gracious blessing. Throughout the past year, the church has received manifold tokens of the Divine presence. From a fellowship which at the commencement of the present pastorate had been reduced to forty-one members, it has been raised to eighty-six, thus more than doubling the original number. The congregation, which had been painfully scanty in its extent, now comfortably fills the chapel, and the ministrations of God's word are listened unto with ever growing interest. The sabbath school has partaken also of the invigorating influence. The prayer meeting and week evening lecture are well-attended, and indicate progress. The Tract Society is sustained with increasing vigour. The Ladies' working meeting recently established bids fair to be of great use to the cause, and the pastor's Bible class is likely to be an interesting auxiliary to the church's spiritual prosperity. Besides all these, a committee which at the first temporarily superintended the affairs of the church, gave place permanently to the usual deaconship, chosen by the church with pleasing harmony and love, the spirit of which so happily pervades the entire fellowship with its various institutions."

France.—The city of Angers has a population of 60,000. A new baptist chapel, in an eligible site, has been erected, which was opened for Divine worship, under pleasing auspices, in June. The buildings include the chapel, with baptistry, vestry, school-rooms, and an asylum for the aged poor.

Russian Poland.—Brother Alf writes:—"At midnight we reached Prague, and the next morning arrived at Warsaw, where I waited on the Commissioners to request an answer to the petition which we had sent in. I was informed that it must be sent to the Emperor, and that we could not have a reply till it was returned from St. Petersburg, which, however, they thought would not be long. I received at Warsaw a chest of Bibles and Testaments from Berlin, and in the evening left the city and returned to Mroze, where we spent the sabbath. On Monday some friends came to inform me that a man had been to them stating that he was sent by the Consistorium to drive out all the baptists, and that people had been searching many houses and the neighbouring villages for me, and were now lying in wait for me. Some of our brethren had expostulated with him, on which he seized a whip, and beat them severely. He then rushed to some others who did not belong to us, at which they cried out, 'We are no baptists;' but he beat them all the same, in a great fury. He threatened to murder me instantly if he could only find me, and the brethren advised me to make my escape as quickly as possible. We therefore left at once, and travelled as far as M——, where we thought we were safe."

DOMESTIC.

Aberdare.—The Jubilee of the First Church, now under the active pastoral care of Mr. Thomas Price, and numbering above 1000 members, was celebrated early in August, when sermons were preached and services held. The chapel had been recently cleaned and improved, but such crowds attended that some of the services had to be held in the open air. Mr. Price furnished a history of the church, which was full of pleasing incidents—484 had been dismissed to form sixteen new churches; and in this and the other churches were 3,096 members and 3,691 scholars, with twenty-five preachers. The whole of the proceedings were of the most solemn and yet joyous character.

Rhyl.—We are gratified in being able to report that the foundation stone of an English baptist chapel was laid at this popular place of summer resort on July 22. Lord Teynham, Mr. Stowell Brown, and other gentlemen, delivered addresses, and Mr. Vince, of Birmingham, preached in the Wesleyan chapel.

Landport, *Portsmouth*.—A new baptist church was formed in the "Commissioner's Hall" on Thursday, Aug. 7. The friends meet at present in the hall, but intend, as soon as may be, to erect a place of worship at Mile End.

Chippenham.—On Wednesday, July 16, sermons were preached by the Rev W. Brock, and the Rev. E. Probert. The interest manifested in the success of this comparatively new cause was very great. The great cause for rejoicing on this day of the sixth anniversary was that the chapel was made free from debt. Considerable success has followed the labours of the pastor, Mr. J. J. Joplin. On entering upon his work, not quite six years ago, there was no church and no congregation. Now a church exists of nearly sixty members, and a congregation of about two hundred persons. But a debt remains on the ground.

Leicester.—On Tuesday evening, Aug. 12, a farewell Soiree was given at the rooms of the Young Men's Association to the Rev. E. Foster, who had held the office of Secretary for nearly six years. The large room was crowded. Mr. F. has accepted an invitation to the pastorate of the Baptist church, Wendover, Bucks. The chair was taken by Mr. J. G. Winks, and short addresses were delivered by members of the society. During the evening a testimonial, comprising an address and a handsome ornamental timepiece, was presented to Mr. Foster by Mr. Boyd, on behalf of the young men of the Association.

Bloxham, *Oxon*.—Services for laying the foundation stone of a new baptist chapel were held here, Aug. 4, when addresses were delivered and two sermons preached. It was singular that each of the preachers had the same text.

Chesterfield.—The foundation of a new baptist chapel was laid in this town by Joseph Wilson, Esq., of Sheffield, July 29, when sermons were preached, and services of an encouraging character were held.

Scarborough.—We hear that Dr. Evans, who has held the pastorate of the baptist church in this town for nearly forty years, has resigned his charge.

Northampton, *Princes Street*.—A new gallery having been erected to give room for the increased attendants, the chapel was re-opened with sermons and a tea meeting, July 22. The expense was £300, about £250 of which has been obtained.

Removals.—Mr. E. Davis, of Longhope, to Spaldwick.—Mr. G. West, from Aylesbury, to Buckingham.—Mr. E. Morgan, of Wem, to Victoria Road, Crewe.—Mr. John McNaughton, from Falkirk, to Wolvey, near Hinckley.

Recognitions.—Mr. B. D. Thomas, of Haverfordwest College, at Neath (English), Aug. 18.—Mr. J. C. Smith, late of Alford, at Carley Street, Leicester, Aug. 18.—Mr. M. S. Ridley, of Rawdon College, at Lydney, Gloucestershire, July 30.—Mr. H. Hardin, at Towcester, on Thursday, July 31.

MISSIONARY.

INDIA, *Delhi*—The defection from the faith of numerous parties in Delhi, and the causes which led to it, have been noticed. Sad as were the disappointments experienced by the missionaries, they were not left without tokens that God was working with them, for the losses were nearly supplied by new converts coming forward to "put on the Lord Jesus Christ." The effects of discipline were most salutary on the remaining members of the churches, while during this year they have been cheered by the adhesion of others to the kingdom of Christ. It must not be supposed that those who have professed to be followers of Christ, and continue to walk with his servants, are in every respect such as we should desire them to be. Many habits cleave to them, acquired in the days of their heathen life, which only time can remove; and their knowledge and experience of divine things are lamentably small. Owing also to the rapid growth of the work, the missionaries have not been able to secure native helpers sufficiently advanced materially to aid them in the work of instruction. To this latter point their attention has been very earnestly directed; and to supply their wants, Mr. Evans has commenced a Theological Class, in which to educate young and hopeful converts for the service of Christ. Early in March the missionaries had the pleasure of baptizing four persons, after a fair trial of their faith and sincerity. Two were soldiers belonging to H.M.'s 82nd Regiment, and the other two were Mussulmans of rank and education. To one of these very particular interest attaches. He is a nephew of the ex-King of Delhi, and the only remaining member of the great house of Timour in Delhi who can lay claim to pure royal blood. His name is Mirza Feroze Shah. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He is by no means a novice in the truth. He used to sit for hours together at the feet of Mr. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing christian topics into his conversation in the Court of Delhi. When asked by Mr. Evans if at that time he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of him; nor could I at that time be persuaded to make an open profession of Christ, and forfeit five hundred rupees a month allowed me by the King." When Walayat Ali was alone preaching in Delhi after Mr. Thompson's death, Mirza Feroze Shah continued not unfrequently to converse and read the Scriptures with him. During the mutiny he was not in Delhi, and could have taken no part in that terrible event, for he has letters bearing the highest recommendations. Since his return to Delhi he has written a tract on the Divinity of Christ, and endured much persecution from the Mohammedans. One rich Moslem, connected by marriage with the ex-King, offered a bribe of one hundred rupees and ten rupees monthly to a native christian, who is the husband of a granddaughter of the ex-King, if he would persuade Feroze Shah against becoming a christian. The other Mussulman baptized is also a relation of the ex-King, though not so near as Prince Mirza. Another person of the same class is also a candidate, and several others of various ranks and condition are seeking admission to the church. They are kept back until several months' probation testify to the sincerity of their desire. It will be remembered that the Government some time since, for military reasons, took possession of the chapel which lay just under the walls of the palace, giving compensation, and promising a site for a new structure. After a long delay an admirable site has been secured. It is situated in an open and central space in the Chandni Chouk, the most frequented street in Delhi, and the missionaries desire to put up a chapel suitable to the place, and the prospects of the mission. The compensation is not sufficient for this purpose, and they will rejoice to receive assistance from friends in this country. The missionaries further propose to place in the chapel two mural tablets, commemorative of the apostolic Thompson, and of the martyr-deaths of Mr. Mackay and Walayat Ali, deeming such a memorial of affectionate regard suited to embalm the memory of their labours and christian heroism for future times. Through the watchful Providence of God, the lives of Mr. and Mrs. Evans and their child have been saved, when endangered by the sudden fall of the ceiling of the room in which they slept. The wakefulness of the babe forced upon their attention the slight noise which preceded the fall, and just gave them time to escape.

DEPARTURE OF BAPTIST MISSIONARIES.—Five brethren—three of whom, Messrs. Wenger, Kalberer, and Supper, were returning to India—and Messrs. Edwards and Etherington, left England in the new ship *Shannon*, on Tuesday, Aug. 12. In the same vessel Messrs. Stubbins and Brooks, of the General Baptist Mission in Orissa, also returned to engage in the great work. Farewell services were held for the former in London, and for the latter in

Derby, a few days previously. With their wives and children, all these brethren form an interesting company, and will, we trust, be remembered at the Throne of Grace in our congregations and families. Many brethren "accompanied them to the ship."

RELIGIOUS.

The Rev. C. Nevile, on retiring from the Church of England and resigning two incumbencies, wrote a long letter to the *Stamford Mercury*, stating his reasons, in which he says:—"Every objection which has been felt by myself and others against this 'assent and consent' required of us has been confirmed by Dr. Lushington's judgment. It is now an undisputed fact that when a young man takes orders in the Established Church, he virtually gives up the right of studying his Bible. He binds himself to accept explications of Scripture upon every conceivable doctrinal subject, and to abide by those explications for the rest of his life, under pain of a punishment in most cases far worse than death. If any doubt arises as to the soundness of his teaching, no appeal to the New Testament is allowed to him. It must be most adverse to the advancement of scriptural truth, that the wealth and dignities of the richest Church in the world should be held exclusively by men who pledge themselves not to advance one single step beyond the doctrinal statements of the sixteenth century. The present Prayer-book represents the exact state of religious knowledge in an age so barbarous and ignorant, that poor helpless girls were roasted to death by archbishops, old women were hung as witches by judges on the bench, and 8,000 clergymen were too illiterate to be allowed to preach. The confused and contradictory mass of theology contained in our Book of Common Prayer has been permitted to supersede the Word of God in our National Church, and it becomes the duty of every man to consider whether or not he is justified in remaining in it. For my own part I have no choice. I have contracted two obligations, which, after more than twenty years' consideration, I find it impossible to reconcile. I pledged myself 'to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, and out of the same Scriptures to instruct the people committed to my charge.' I have endeavoured, however imperfectly, to fulfil that pledge to the best of my ability. In doing this I have published opinions in direct opposition to some portions of the Prayer-book. No relief can be obtained from the Legislature, and I abandon my position as utterly untenable."

Pretty Preaching.—I have no wish to make fine pretty sermons. Prettiness is well enough, when prettiness is in its place. I like to see a pretty child and a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man; you care more for your vanity than my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly."

Robert Hall.

The Independents seem determined to make good use of the Bicentenary year. Before the day of celebration had come it was reported that they had already secured nearly £100,000 for their special objects.

An Independent Congregation at Methven, is said to have agreed to go over in a body to the Established Church! We can scarcely give credit to this report.

The Evangelical Protestant Alliance.—Sir Culling Eardley is reported to have resigned the Presidency of this institution.

The Wesleyan Conference was held this year at Cambourne, Cornwall. The Rev. C. Prest was elected President.

GENERAL.

The Crossley's of Halifax.—We understand that Frank Crossley, Esq., M.P. for the West Riding, has purchased from Sir S. Morton Peto, Bart., M.P., the noble mansion and estate of Summerleyton, near Lowestoft, containing upwards of three thousand five hundred acres of excellent land. We believe that one of the objects of Mr. Crossley in making this large purchase, is to provide, in conjunction with his brothers John and Joseph, by a charge upon the Summerleyton estate, for the endowment of the "Crossley Orphan School and Home," Skircoat Moor, near Halifax—a splendid institution now in course of erection at the expense of the three brothers, and of which a model may be seen in the east gallery of the International Exhibition. In this admirable institution it is intended to accommodate about three hundred orphans of both sexes, a considerable portion of whom will be wholly maintained and educated, and ultimately placed out in situations, so as to give them every prospect of becoming useful and happy members of society. We believe it is also intended that this purchase shall in like manner provide a permanent endowment for the twenty-two almshouses which were erected by Mr. Frank Crossley in the year 1855, and also for a similar number of almshouses now in the course of erection by his brother, Mr. Joseph Crossley.—*Leeds Mercury.*

Gold in Wales.—From published statistics of gold-mining at Dolgelly, Merionethshire, it appears that 6,726 ounces of gold have been obtained from the quartz rock since the beginning of 1861. The value of the gold raised in that period, and at the place named above, is £25,000, obtained at a cost of £2,000, exclusive of a royalty of one-twelfth, which goes to the Crown. At Clogau, in Wales, 142 ounces of gold have lately been extracted from 848lbs. of quartz; and it is stated that gold-producing veins could be profitably worked at different places in the principality.

The Queen and the Prince of Wales.—The confidential and amiable understanding which exists between her Majesty and the Prince of Wales is a source of much consolation to the Queen. The dutiful attention of the Prince, whom her Majesty constantly consults on important matters connected with the State, is most marked, and it will be a gratification to the Queen's loyal subjects and respectful sympathisers in her grief to hear that her Majesty has this comfort in her bereavement.—*Court Journal.*

Drunkenness.—In the summary proceedings before magistrates in England last year, 82,196 persons were charged with being drunk, or drunk and disorderly; but large as the number is, it is seven per cent. less than in 1860, and there was a small decrease in that year also. Juries on coroners' inquests found 199 verdicts last year of death from excessive drinking, but that was nearly thirty per cent. fewer than in 1860. So that bad has been worse.

Earl Russell's Eldest Son.—The ceremony of opening the new building erected at Ham Common, for the National Orphan Home, took place in the presence of a large and fashionable gathering. It was expected that Earl Russell would have presided on the occasion, but his duties elsewhere preventing his attendance, his eldest son, Lord Amberley, supplied his place. This was the first appearance in public of this young nobleman.

Bible Chronology.—Sir H. Rawlinson announces to those who are interested in the comparative chronology of the Jewish and Assyrian kingdoms, the discovery of a cuneiform document which promises to be of the greatest possible value in determining the dates of all great events which occurred in Western Asia between the beginning of the ninth and the latter half of the seventh century B.C.

Registration of Letters.—The post-office authorities have reduced the fee for the registration of letters from sixpence to fourpence. The change took place on the 1st of August.

Self-Destruction.—Thirteen hundred and twenty-four persons, one-third of them women, killed themselves in England last year.

REVIEW OF THE PAST MONTH.

Tuesday, August 26th.

At Home.—After a residence of several weeks at Balmoral, the Queen is now expected to return to London, and on the first of next month to leave England for the continent. Her Majesty, it is said, will travel as a private lady, and having visited the King of the Belgians at Brussels, will proceed to Germany on a visit to the Duke of Saxe Coburg, the relatives of the late Prince Consort. The Prince of Wales and the Royal children are to accompany her Majesty. The Prince will remain abroad until his birthday has passed over, as it is not intended to celebrate his coming of age. It is also said that the Crown Prince of Denmark, heir to the throne, with the Princess Alexandra his daughter, will there meet her Majesty and the Prince of Wales. The Princess is eighteen on Dec. 1, and is said to be tall and well looking, and has been carefully educated. The interview is expected to result in arrangements for the marriage of the Prince of Wales and the Princess of Denmark. Prince Alfred is on a voyage up the Baltic, and has visited Cronstadt.—Parliament was prorogued on Thursday, August 7.—Want of employment and consequent suffering in Lancashire increases, but the fair weather now gives hope of a better harvest.

Abroad.—No events of great importance have transpired in America since our last report. The Federals maintain their position on the banks of the James River, but the hot weather is said to be producing serious sickness in both armies, rendering them almost incapable of action. The call by the North for 300,000 men has not been met, and now a levy of the same number for nine months service is proclaimed, which many are trying to evade.—The attention of Europe is now again directed to Italy. The movements of Garibaldi are causing much disquietude. He has taken occupation of Catania, in Sicily, and threatens to pass over to Calabria. The Emperor of the French declares he will protect the Pope. Garibaldi has done many astonishing things, but he can hardly expect to overcome the forces of the Emperor and the King of Italy. "Great men are not always wise."